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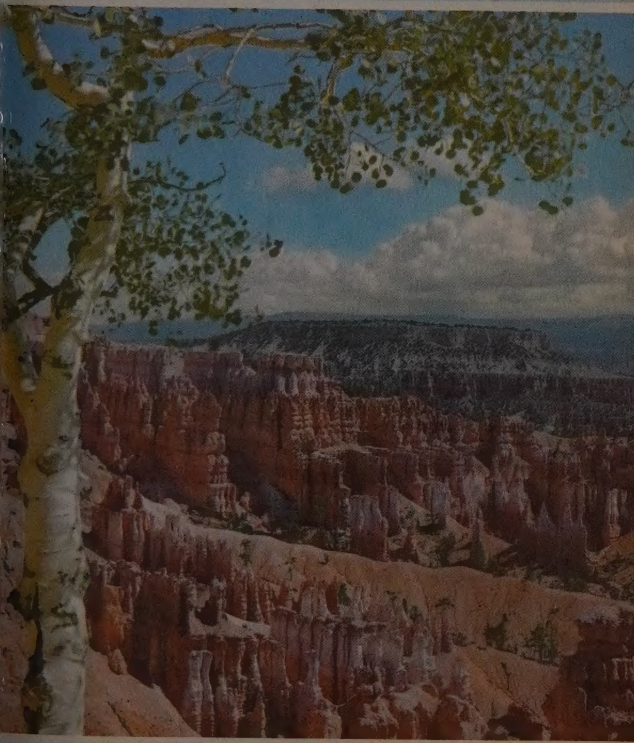

"Alone with God"

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Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from August 20 to September 19

Illumination: In the name of Jesus Christ, I affirm divine illumination and I am daily blessed with new ideas.

Prosperity: I bear witness to the decrease of every thought of lack, and to the increase of the all-sufficiency in Christ.

Healing: I bear witness to the decrease of every thought of illness, that Christ may increase and make me whole.

For instructions about these thoughts turn to page 48

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The Joy of Living

from the writings of

CHARLES FILLMORE

Ye therefore shall be perfect, as your heavenly father is perfect.

SCRIPTURE WRITERS are unanimous in describing creation as a mental activity. The Spirit or mind of God brought it forth through the power of His word, and it is sustained by the presence of an invisible all-infolding intelligence. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through him." It is written that the Word became flesh, and we saw His beauty. Thus ideas and thoughts are incorporated into substance, and we have the fruit of the combination in beautiful things. It is through the mind centers in our bodies that we have control of them. This control in most persons is exercised through muscles and tendons, but this external con-

trol can be extended to take in the finer feelings and sensations through which man gains mastery over all the issues of life in his whole organism. Gaining this control and using it to raise the life forces of the body from the low sensual to the high spiritual level is the work of those who follow Jesus in the regeneration.

The great tragedy in man's evolution is the broken contact between his mind and his spiritual source, creative Mind. When man is no longer conscious of the inflow of the divine life current he seeks to supply its stimulating effect by resorting to material stimulants or pleasure-giving substance in nature. The enjoyment of sense pleasure is always followed by a physical reaction; the pleasure we pronounce good and the hangover bad, thus demonstrating that we have eaten of the tree of "good and evil." Devout men and women in every age have observed this tendency of the mortal to give way to the pleasures of sense and suffer the wages of sin, and they have forsaken the world and its temptations and lived in secluded retreats, giving themselves up to prayer and fasting. It is generally thought that the attainment of the spiritual life is so charged with sacrifices that only those who have lost all hope of pleasure in the world should undertake it. Constantine the Great, barbarian Roman emperor, when converted to Christianity was told that he must become holy and give up all the pleasures of the world. It is reported that he prayed, "O Lord, make me pure and holy—but not just yet." The world today labors under that same barbaric thought that to be spiritual-minded man must give up all

ne joys of life, which, like Constantine, he is not eady to do. We all hope for perpetual happiness— not in this life, then in some future life; the joy f living is the great goal of existence.

Can we attain ideal happiness here in this life? ertainly. Here is where man finds his greatest ource of joy. The fact is that all our misery comes om a lack of understanding of the spiritual life, here it is and how to use its elements. All life has s source in Spirit and to appreciate the physical ac- vities of the mind and body we must become ac- uainted with them. When we do this we find that e are misusing the very things through which we ust attain the joy of living. We begin right where e are to reform our thoughts about getting pleasure t of life. Our nearest approach to life is through s sensations in our body. God made them and they e among the creations that He pronounced "very ood." It is not in the thing but in its use that we ave fallen short. Satan and the errors of sensation ill disappear when we have attained the mastery d right use of these "adversaries."

Good men have taught and been taught that men ho sin and who are ignorant should be punished d be made to suffer, and the greater the suffering e greater the forgiveness. Sincere followers of sus have gone to incredible lengths in subjecting emselves to punishments to atone for their sins. n this point Luther, the great reformer, opposed e doctrine of penance that the church taught. He aimed that it was opposed to Paul's teaching of stification by faith. The sufferings of the devout e in our day re-enacted in the atrocities of concen-

tration prisons. It is not claimed that the cruelties
the concentration camps had their origin in t
minds of guilty penitents but that they are the o
working in mass expression of ideas that have lo
lurked in the subconsciousness of the individual.
is said that every insane asylum of this country h
at least one patient who thinks he is Napoleon.
visitor to one large institution asked to be allow
to roam freely and talk to the patients. He me
man who appeared perfectly rational and who
concluded was like himself a visitor. However
was surprised at the man's apparent acquaintan
with the place and especially the inmates. He poin
them out and mentioned the hallucination un
which they labored. "That fine lady over ther
he said, "thinks she is Queen Elizabeth, and t
little man thinks he is Napoleon. But he isn't—
Napoleon!"

Those who have not thought of reincarnation
the light of a race necessity consider it as a heath
vagary, or as the result of the subconscious desir
be great, which crops out in the belief that they
the incarnated souls of the famous who have li
before.

We all strive to live as long as possible, and m
lions believe that they will attain eternal life
promised by Jesus. Our most optimistic doctors
us that through the discoveries of medical scie
the span of life has been lengthened at least th
years, and that the time will come when all dise
will be overcome. Jesus said that those who fol
Him shall never see death. This has been interpre
to mean death of the soul, but no such meaning

: attached to the very definite promise of Jesus of ernal physical existence here on earth. If doctors n see the possibility of continuous health, which ould exclude death, why should we doubt the ord of a man who knew a higher law and demonrated it Himself?

"But," says the skeptic, "those who leave the ody at death continue to live; so why not accept is widely taught truth and be content?" No one ho studies man metaphysically can arrive at any her conclusion than that he lives on after death. lowever death is a tragedy and has no place in a orld of continuous happiness, which this world ust be before it will fulfill the divine plan.

God's creation, which is like a great architectural lan, must be carried out by the human family. That lan involved no violent breaks in the steady and nbroken evolution of man. Death and separation f soul and body was the effect of law broken by an, and by man that break must be mended. Jesus ndertook to restore the possibility of uniting divine fe with its human expression, and through Him we hall again live in a body so rich in eternal energy hat every negative thought and disease germ will e dissolved forever.

So the great need of the religious world is a more cientific understanding of the purified life of Jesus hat He made available to all persons who really deire to be immortal. The discoveries in our day of he finer forces operating all about us give us new lues to the former secrets of existence and what was ormerly a question of faith now becomes a practical reality. The marvels of radio and kindred forces

should cause us to pause when we doubt the claim of Jesus that we shall overcome as He overcame. All things are possible to those who hitch their wagon to a star, said Emerson.

After His resurrection Jesus talked with His disciples and walked with them and ate with them, and yet they were "slow of heart to believe" that it was the very same man that had been crucified. The same skepticism exists today about life and its power to give itself to our body until it becomes indestructible. The thought of death has so organized itself in the race mind that it will require the triphammer blows of the supermind to smash it. Those who see the truth that man was created to live continuously in his body and that he must regain this lost power should be bold and fearless in their proclamations because of the great need of such words of assurance for ultimate victory.

Belief in the unreality of death and the persistent efforts of the soul to live in a body are expressed in the belief in reincarnation. An understanding and acceptance of reincarnation would also strengthen the universal brotherhood idea that is being advocated by the church and all persons who have the broad vision. No honest believer in the teaching of Jesus can deny that He accepted reincarnation. For example, He said that John the Baptist was Elijah. "And if ye are willing to receive it, this is Elijah, that is to come." He took for granted that the Jews understood reincarnation when He asked them: "Who do men say that I am? And they told him saying, John the Baptist; and others, Elijah; but others, One of the prophets." Again He told

them that Elijah had already come and they had not received him.

When people the world over look into reincarnation and see how logical it is there will be a popular acceptance of it as the only sane explanation and demonstration of the continuous evolution of the soul.

Then there will be a new and more confident acceptance of the truths of Christianity, in fact the real things of life will stand forth and the many mysteries disappear. There is a widespread idea among Western nations that reincarnation is a heathen belief, and it is confused with transmigration. The fact is that a very large number of cultured persons in every nation have revelations of various kinds that convince them that they have lived before. They do not boast of what they have been, because they know that it is what they are now that counts. As a keen observer says, persons who brag of their illustrious ancestors are like potatoes, the best part of them being underground.

How Powerful Is Prayer!

How powerful is prayer, the trusting prayer,
That reaches in mysterious way
The ear of God! As when on unseen waves of air
We tune in on the radio, so may
We tune our heart to His, assured that He
Will give response. There is no power, none,
So great as that of prayer, which selflessly
Adds Christ's own words: "Thy will be done."

—*Mabel Hatton Marks*

Thy Kingdom Come

L. STEVENS HATFIELD

WHEN WE PRAY, "Thy kingdom come," we are praying for spiritual healing. We are opening our heart to love. We are entreating love's transfiguring presence to redeem our inharmonies, to cast out our fears, to make good our failures, to heal our sicknesses. The coming of the kingdom means the healing of all disorders in our world—the spiritual, the mental, and the physical.

Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." He also said, "The kingdom of God is within you"—within your consciousness. Abiding in His kingdom, you attain the joys of living. The blessings of heaven are poured out upon you in bountiful measure in the form and manner in which they can best serve you.

The kingdom of heaven is our consciousness of God's presence and of our oneness with Him. It is that ideal realm in which is found every blessing that we can visualize.

"The kingdom of God is . . . righteousness and peace and joy in the Holy Spirit." It is an inner realm of goodness where we look for the blessings we seek, and in it we find all the things we need to make our life what we want it to be. We draw upon the Christ Spirit within for health and vitality for our body, for joyous activity for our mind, for love for our heart, for beauty for our soul, or for anything else

that makes our life joyous and complete!

The principle that Jesus expressed when He said, "Seek ye first his kingdom," is the basic law that underlies all demonstrations or answers to prayer. Most of us know this in theory; it is the practice that confuses us. We have to state it as a fact and then know it in reality. We have to put the kingdom first; that is, in place of whatever we need.

God in place of sickness.
God in place of unhappiness.
God in place of lack.
God in place of weakness.
God in place of fear.

When we succeed in doing this, whatever negative thing has been claiming dominion in our life disappears. Our world becomes utterly different when we learn to co-operate with God's will to bring about His kingdom. As we learn to live in the kingdom, the power of evil, of sickness, of sorrow, of want is broken. The kingdom of heaven is within us; it is a state of heart, an attitude of mind. It is a condition of inward harmony in which all elements of our personality are organized about a single center —the Christ. As His Spirit dominates us, we acknowledge that the kingdom is His, a kingdom where love, peace, happiness, and plenty reign.

"The kingdom of God is nigh."

You do not have to wait for some outward thing to happen. You do not have to change your present form, habitation, or environment in order to enter the heavenly kingdom, for the kingdom is at hand. The kingdom is within you. You need not fear any condition, person, or situation when you know that

there is only one presence and one power in the universe—God, the good. God's presence in you and about you is ever ready to save you from danger, to give you all the aid you need, and to help you make straight the paths of your life.

You do not have to go outside yourself to find your good. All that you seek is within you—all love, all power, all faith, all wisdom, all supply. In this inner kingdom you work with God to release all the good you will ever need or desire.

The heaven that Jesus promised is not a mystical far-off place in the future. It is an inward state of happiness here and now that not only gives you great joy and peace but sheds an uplifting radiance on everyone you encounter. The sunshine and gladness you discover through your faith in God cannot be kept to yourself but spreads like life-giving air until it blesses your world.

"Thy kingdom come . . . as in heaven, so on earth."

The kingdom of heaven is attained through the orderly adjustment of our own ideas. It is not confined to our own consciousness but is everywhere about us. When our mind, being, and affairs are in perfect co-ordination, we are in the kingdom. We first establish peace in our mind by establishing the truth of our being and then adjusting our outer life to conform to this truth.

"The kingdom of heaven is at hand."

In this kingdom we are radiant with the light of God. We begin to see the world about us bright with His glory, filled with His joy and peace. Our way is no longer barred by uncertainty, fear, and failure.

Nothing can become an obstacle to our advancement. No person can close the way of our ongoing. No external thing can impede our progress.

The kingdom of heaven is here and now; it is where you are this minute; it is where you are every minute of the day and night.

"Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas."

One spring when we were living on a ranch, the waters of two creeks which met just below the outbuildings, changed during the night from peaceful, sweet-flowing streams to roiled and angry torrents that tore at bridges and embankments and buildings. Cattle and horses looked at the muddy, racing waters and turned away. They sensed danger and did not attempt to cross, even though there were rich pastures on the other side. All hands were set to watch for washed-out trees, which could carry away bridges and rip out banks, or to help animals that were luckless enough to fall into the swift, muddy water. For days the rain poured down. One morning my husband announced that the creek bank near the north corner of the house was giving way and would have to be riprapped to keep the small house from being washed away.

Teams and trucks and men were put to work hauling loads of rock from the hillside. A great cottonwood tree toppled into the creek. The men quit their riprapping and tried to lasso the tree and tie it to the bank, but the water flung it angrily about, tore it loose, and crashed it against the bridge

below the barn. Tree and bridge made a dam, which backed up the raging waters and further endangered our home.

Early on the morning of the fourth day of ceaseless, pounding rain I stood on the bank of the creek —just stood, my mind a seeming blank. Well versed as I felt myself to be in Truth, I could not think of one single thing to say to God. My mind simply refused to form a prayer. I was numb and cold and wet. I felt as though I had been shut out of the kingdom. And, then, as men worked and shouted, as the rain descended in torrents, as the water roared and foamed and leaped in fury, I became conscious of a great rustling in the branches of the tall sugar pines on the hillside across from me. It seemed to be a rhythm of rejoicing. As the trees bent and swayed, they seemed to be singing a mighty paean of victory. The lesser trees took up the chorus as the wind came down the hillside. Then all the small bushes along the bank began nodding and dancing and whispering. The tension in my mind eased away, and I found myself saying the Lord's Prayer. "Thy kingdom come. Thy will be done in earth, as it is in heaven."

"Thy kingdom come. . . . in earth, as it is in heaven."

"All that is in the heavens and in the earth *is thine;*
thine is the kingdom, O Jehovah."

I was unaware of time, of the waters below me, or of the rejoicing of the trees, until warmth and light enveloped me like a benediction. I opened my eyes to find that the rain had ceased. The sun was shining directly down on me from a rift in the clouds. My eyes followed downstream to where the toppled

cottonwood tree had been pulled from the bridge and securely fastened to the creek bank, releasing the dam. The freed waters had rushed downstream. In the lower pasture a cow called softly to her calf. Its answer shattered the stillness, and all around me the birds began to sing. With a lump in my throat, tears of joy in my eyes, and a great glad surge in my heart, I knew my prayer had been answered. I knew once more the eternal truth of the promise, "Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not." Silently I went into the house and into my bedroom. Kneeling by my bed, I again repeated the Lord's Prayer, joyously and fervently. I was deeply thankful!

It was almost a month before it rained again. In the meanwhile the snow in the mountains melted slowly, the waters became less turbulent, and we went about repairing the damage to land, corrals, and outbuildings. With Job we could say, "If thou return to the Almighty, thou shalt be built up."

Jesus definitely located the kingdom of heaven for us when He said, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you."

We attain the kingdom by establishing in our mind the consciousness of the truth of being and then adjusting our life to this truth. We do not think of it as something far away. We have developed the ability to see with the eyes of faith the kingdom within ourself. Through the help of the Christ, who promised He would be with us always, we are shown

how to bring the kingdom to earth so that all our affairs come into harmony with divine law. This law is "Seek ye first his kingdom." Our recognition must be clear and strong and unshakable, so can we behold the glories manifested here and now. The kingdom is an ever-present reality, and "He that looketh into the perfect law . . . and so continueth, being not a hearer that forgeteth but a doer that worketh, this man shall be blessed in his doing."

Plenty of Time

Della Adams Leitner

Plenty of time to do God's work,
And plenty of time for mine;
I find this true as I daily heed
His word for my design.
"My Father's business" is each chance
The kindly act to do,
Or speak the word of help and cheer
To strengthen and renew.

As I respond then I'm aware
My work much lighter grows;
I'm led to use the precious hours
With diligence that shows
God's presence is my rich supply;
He gives just what I need:
Strength, time, and purpose for each task,
With wisdom to succeed.

Peace Begins at Home

CLARA BERANGER

CHAPTER EIGHT

Selfishness

WHILE I WAS taking a walk late one afternoon and absorbing peace from a beautiful sunset over the sea, I met an acquaintance—and her mood was far from peaceful. She had been visiting a friend whose whole family was upset over the determination of a young daughter to go to India and study under a Hindu master. I knew the girl—gay, intelligent, filled with the joy of life—and I could not picture her as a religious recluse. "She likes you," said the woman. "If you get a chance, I wish you'd talk to her."

That night I read a chapter from the Bible and two magazine articles that expressed the same thought—that practice of Christian ideals by individuals all over the world is the only possible way by which the world can be saved from annihilation.

One article discussed the destructive power of the atomic bomb and its potentialities for ending our civilization and went on to say: "We have another power, greater and stronger than nuclear energy or the atomic bomb . . . the spiritual power is revealed to the world by Jesus Christ. . . . The greater power of Christ's spirit must be released, and it must spread until it controls all men and all minds."

The other article I read, was a plea for men and women to test Biblical propositions with the same patience, willingness, and open-mindedness that scientists display in testing a hypothesis concerning the universe. In spite of all our material assets, the author said, we are spiritually undernourished. The challenge of today is a challenge to spiritual research, and the condition of the world should be a call to daring persons to take up the work of spreading the Truth of Christ.

These thoughts were in my mind the next afternoon when I went for my walk. A gay hello from behind me brought me out of my reverie. It was the girl who wanted to go to India. She had just come from the beach, and her tanned skin, wind-blown hair, and sparkling sea-blue eyes radiated vitality. As she walked along beside me, I asked about her plans and discovered that she had the idea that if she devoted herself to a religious life she would be serving God and attaining her own salvation.

Suddenly I realized that the material in the two articles I had read was just what I needed to try to arouse in her a sense of responsibility toward the world. I hoped to awaken in her the realization that her active mind and sincere spiritual aspirations could be put to use not only for her own salvation but for the salvation of others.

I gave her the substance of my night's reading and the conclusion to which I had come—that those of us who have spiritual awareness and strive toward spiritual maturity for ourselves dare not in this time of world crisis forget our duty to others.

I reminded her that the core of the Christ teach-

ing is that we must love our neighbor as ourself. I pointed out that Paul places love even above faith. I stressed I Cor. 13:5, which says, "Love . . . seeketh not its own." To me this means that we are not to be selfish in the acquisition of things for our own pleasure or in the securing of spiritual balance for ourselves but that we are to give of ourselves in service to others. Over and over Jesus stressed the need for giving and serving. "It is more blessed to give than to receive."

I told her that if we truly have the desire to serve God, we must begin by learning to love and to serve others. And we cannot serve others if we shut ourselves off from the world. We can fulfill the commandment to love our neighbor only if we are in contact with our neighbor.

The girl was impressed by the truth of these ideas. She admitted that she had been selfish and inconsiderate to her family in refusing to listen to their advice and counsel concerning her plans. Her father had promised her that if she went through college and still had the desire to go to India he would withdraw his objections.

A week later, she came to see me. She said that she had decided to go to college and to take courses that would prepare her for the teaching profession. "I love children and I believe the best way I can serve God is by passing on to them the Truth I know. I realize now that merely seeking my own salvation would be a sin—the sin of selfishness."

It seems to me that the sin of selfishness is one that most of us commit in one way or another. Unselfishness manifested by material, mental, and spir-

itual giving is a rare virtue. Yet we can never hope for peace on earth until we learn to share with others our time and our goods and our spiritual knowledge. It is fine to develop our own spiritual nature, but it is far finer to spread our realization of Truth to others by the contagion of our own spiritual way of living and by speaking words of Truth when opportunity arises.

To do this, we cannot isolate ourselves. When Jesus said, "Follow me," He meant for those who believe in Him to follow His way of life, to give and to serve in the world of men as He did. When we as individuals are with Him in thought, when we follow His teachings, we increase our own spirituality and at the same time become so filled with His power that we attract to ourselves those who need our help. In His great love for humanity Jesus fed the hungry, clothed the naked, healed the sick, cast out evil spirits. And He said, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

For our own spiritual salvation and the salvation of the world we must learn and practice unselfishness. The time has come when Truth must prevail in the world or the world will be destroyed. Thus, it becomes the primary mission of each of us to learn to be unselfish, to live the life of service that Jesus taught and that alone can create true brotherhood.

Jesus prayed for Himself, for His followers, and for the world. "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil . . . As thou didst send me into

the world, even so sent I them into the world." And to His apostles Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." Isn't this a clear command to all who call themselves Christians to serve as missionaries—to live in the world and to spread Truth?

Many of us do not consider ourselves selfish in the ordinary sense of the word, but nevertheless, we are more centered on the temporal self than on the eternal self, which is the Spirit of truth in us. In a world where material success is the goal of the majority, where the prevailing philosophy is every man for himself and the Devil take the hindmost, it is not always easy to rise above self-interest and learn the way of service.

Material selfishness is relative. It is no hardship for a man of wealth to make contributions to organized charity or to needy individuals. Kahlil Gibran says, "You give but little when you give of your possessions." Jesus said that the widow who put two mites into the treasury gave more than the rich men who contributed large sums, for while they gave of their abundance, she cast in all that she had.

There are many ways to manifest unselfishness without giving money. To give time to friends or neighbors when your own time seems limited is true altruism. To give with no thought of getting anything in return is altruism. Giving secretly without desire for public acknowledgment is true altruism. The condition of secrecy in giving was commanded

by Jesus in the Sermon on the Mount. "Take heed that ye do not your righteousness before men, to be seen of them." He demonstrated this principle in His own life when He commanded those whom He helped to say nothing of what He had done.

To be overprudent in giving for fear of lack shows an absence of faith. Unfortunately fear of lack or poverty is a race thought outpictured in the world. Like other race thoughts, it seeps into the subconsciousness without the conscious mind being aware of it. To counteract fear of material insecurity, we must work constantly for faith in our ability to realize abundance. We must believe the statements of Jesus: "All things whatsoever the Father hath are mine." "I came that they may have life, and have *it* abundantly."

Mental selfishness is less common than material selfishness. If any member of a household continually isolates himself to read, to study, or to pursue his own intellectual interests with no consideration for the habits or desires of the rest of the family, he is being mentally selfish. I do not mean that we should never take time to indulge in the things that provide mental stimulation. But we should not neglect family duties by giving all our time at home to our own intellectual pursuits.

The young girl's wanting to become a religious recluse is an example of spiritual selfishness. More common is the person who is so intent on his own spiritual welfare that he never concerns himself with the spiritual needs of others. He may read or study for inspiration, go to lectures or to church regularly; but if he never gives out of what he takes in or

demonstrates spiritual ideas in daily human affairs, he is manifesting spiritual selfishness. There is no way to avoid the principle so often stated by Jesus that in order to receive we must give. If we are to grow spiritually, we must pass on to others the life and love and light that God so freely gives to us. We must keep the water of life flowing or else it will become stagnant. Many people, grateful for divine help in time of need, show their gratitude by contributing money to church or charity or by personal service to others. But as time goes on too often they forget the principle of giving and receiving and return to their selfish routine. This is why so many demonstrations of healing are only temporary.

Whatever objective a man may have in his selfishness, whether it is the acquisition of material goods, intellectual power, or personal salvation, he is not following the way of Jesus, which is the way of serving others. The self-centered man may become rich or intellectual or familiar with the letter of spiritual Truth, but he will never gain that inner realization of God which alone brings peace of mind.

It is in our normal everyday existence that we can do the most in the way of giving—by little friendly acts of consideration and kindness, by understanding attention to the problems and troubles of others, by unvarying courtesy and graciousness to all. If we take time to consider God's lavish gifts to us—life, love, wisdom, joy, and abundance—we shall feel a warm glow of gratitude that will inspire us with a burning desire to give to others. "Freely ye received, freely give."

Most of the troubles of the world are derived from self-interest. War is the result of national self-interest. If we believe that the kingdom of God is within us, if we open the door to God and make Him a constant reality in our life, and if we devote ourselves to loving and serving our neighbor—if we do these things, then we shall have the satisfaction and happiness that inevitably result from serving others. And we shall achieve blessed peace. We may never become rich, but we shall never want for any of the things we truly need. "Seek ye first the kingdom, and his righteousness; and all these things shall be added unto you."

If each individual lives the Truth that he knows and thinks of his neighbor as well as himself, he is working toward his own peace and toward the peace of the world. If, on the other hand, he forgets or ignores God and seeks only his own personal satisfaction, he is contributing to the unhappiness and unrest of the world.

If you are one of those who live for self alone, if your interest is centered exclusively on the betterment of the physical conditions of your own life or on the cultivation of your own mental power or even on your own personal spiritualization, you are not doing your share toward bringing peace on earth. If you and the world you live in are to survive, you must strive to eradicate the fault of self-interest and cultivate the habit of interest in your fellow men. You must follow the teachings of Jesus with your heart and soul and not merely know them with your mind. You must serve your God self, not your personal self.

Affirm: *I am free from bondage to self. I surrender my personal self to the eternal self, the Spirit of God within me. I think and act for the welfare of others.*

You can be helped in your meditation and prayers by learning these beautiful passages from the Bible.

"For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"

"If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink."

"Give to him that asketh thee, and from him that would borrow of thee turn not away."

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

"Delight thyself also in Jehovah;
And he will give thee the desires of thy heart."

"Teach me to do thy will;
For thou art my God:
Thy spirit is good."

"I delight to do thy will, O my God;
Yea, thy law is within my heart."

"I, Jehovah . . . give every man according to his ways, according to the fruit of his doings."

"Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee."

TO BE CONTINUED

Hold fast that which is good.—PAUL

Redeeming Prayer

GEORGE P. STUART

DO YOU have any difficulty in meditating? Do you feel unable to control your thoughts and keep your mind focused on a central idea? Do you fall asleep while meditating, or find your thoughts straying to vain and futile nonsense? If so, you may be sure that you are not approaching the subject in the right way.

To meditate is to go apart and in the secrecy of your own mind and heart to pray to your Father-God. Then, if you wish to obtain any blessing, either spiritual or material, you must meditate upon the blessing and not upon the lack of the blessing. That is to follow the advice of Jesus and to "believe that ye receive." God is all-knowledge, and to all-knowledge there can be no such thing as a problem, just as to a millionaire there is no such thing as poverty—for him there is only wealth. And God is "of purer eyes than to behold evil," the evil of your problem, because He is Himself the answer.

But before you can pray to God effectively, you must have some idea of who and what God is—to you. If you think of Him as a remote deity on a distant throne in a faraway heaven in the skies, you will never be sure that your prayers are reaching Him. If you think of Him as a God of vengeance and punishment, you will never really expect Him to grant your petition, because you will feel unworthy even to ask. If you think He is likely to hear

and to answer only if and when you have perfect faith, you will know that your faith is far from perfect, and in your heart you will not expect an answer—so, of course, you will not get it.

But if you have learned that God is law, and that when you set up the right cause you are bound to get the right result, then your doubts will be set at rest, and your faith, even the mustard seed faith you have, will bring about the result. Jesus said that God is Spirit, and that we must worship Him in spirit and truth. The first and foremost quality of Spirit is love, and love always gives, just as the rules of arithmetic always ensure the right answer when they are properly observed. God is not a capricious God, pleased today and angry tomorrow, but He is forever the same. "God is love."

So your first need is to begin to think much about God. But you cannot visualize Him or locate Him, and therefore the only way you can think of Him, for the time being at least, is as one of His attributes. When you hear the name of a dear one mentioned, you visualize that person and think of the kindliness, patience, loyalty, honesty, truthfulness, or other qualities that have endeared him or her to you. The name instantly creates a mental picture of all that the person means to you, and you have a feeling of love and affection.

But does the name "God" mean that to you, or is it only an abstract idea that your mind does not grasp? Does it mean to you only as little as the name of some person of whom you have never heard? In that case, you could affirm, "God is my health" or "God is my supply" all day long and it would be a

long time before you proved the Truth. You must reach the stage when the name "God" will send thrills of love and happiness through you. Then you will obey the first and greatest commandment, "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind."

You cannot love what you fear, or that which you do not know or understand, nor can you keep your mind centered upon any such idea for more than a few seconds. To make such an attempt is to cause strain and weariness, and to achieve no good purpose. You can love only that which you know, you can know God only by what He means to you, and you can know what He means to you only when you have let Him mean something real and tangible to you. "Something real and tangible" to you means some blessing in your life or affairs, the filling of some lack, as health rather than sickness, or supply rather than poverty.

So you begin to think of God in terms of what He is in fact. God is love. He loves you because you are His child. His love brought you into existence, grew you from a tiny baby, and now keeps your heart beating day and night. All the love you have been able to give is just a little of His love flowing to you and through you. All the joy and happiness, the success and supply, the peace and contentment you have ever known, came to you from Him. Whatever intelligence and wisdom you now have, whatever health and physical power you now enjoy, whatever blessing of any kind you ever had, are gifts from Him. The blessings of sight and hearing, the beauties of nature, the harmonies of music, the

power to think, to move, to live—all these are gifts from God. (If you will take the trouble to list them, you will have so long a list that there will not be room for what you think you lack.) If you do not now enjoy all the blessings you need—if you are not as well as you might be—your supply limited or insufficient—it is not because God deprives you but because you deprive yourself. He is ready to express Himself through you as the blessing you need, when you believe in Him.

If you cannot make ends meet, God is the Spirit of riches to you. It is He who has provided the riches others enjoy. The same Spirit that made them rich lies dormant in you and waiting to be called into activity. All riches come from God, the Spirit of riches, and if you contemplate Him as riches, relating all the riches you now enjoy and those you see around you, then you very soon connect Him in your mind with the idea of abundance. Then when you meditate and affirm, *"God is my supply now,"* you will have a clear conception of what you mean. Then the thought of God supplying His riches to you will cause a feeling of real gratitude in your heart, and love of Him, as you would have if you heard some rich human friend promise to help you.

Before you begin to meditate, consider your approach to God and do not merely sit in your chair and expect to get your mind aligned immediately on Him. Your mind probably will be filled with all sorts of confused impressions gathered from conversations, newspapers, radio and so on, and you may have a series of problems and be anxious and worried. In such a mental state there is little likeli-

hood of you getting still enough to meditate peacefully. Stop a few minutes to consider what your mental attitude would be if you had some social or political problem and had written to your congressman to enlist his help and had received an invitation to confer with him. Then you would be full of relief that he had given you the opportunity to talk with him, you would be grateful for this chance to set out your case, you would be filled with high expectation of his powerful support and you would joyfully anticipate all the good to come out of the interview.

Now you are going to "interview" somebody infinitely more powerful, who has already promised "Whatsoever ye shall ask of the Father in my name, he may give it you." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Ask, and it shall be given you." If you believe in these promises (and remember that many thousands of persons prove them true every day) would you not go to this "interview" joyfully and in high expectation of having your case heard and receiving the help you require? Would your mind then be clear and centered on what you would say, and would you not make your approach respectfully, joyfully, and in faith and trust? Would you not be eager to hear, to follow carefully whatever instructions you received, and to go gladly to do your part?

It is a good plan to set aside a fixed time for your meditation, even if it means half an hour's less sleep, and to go where you can be quiet and undisturbed. Read some favorite book on Truth, or the

Bible, or a suitable poem, or, if you are fond of music, play a record that soothes and rests you and makes you feel at peace. Then fill your mind with the same kind of thoughts that you would have if you already were in possession of your blessing, and when you are really at peace and quite still, feeling only joy and gratitude in your heart, begin to think of God as expressing in you now whatever it is you want—health, supply, a new job, peace, knowledge, guidance, love, or whatever it is. Think of Him as the Spirit of life and health, or the Spirit of supply, or the Spirit of wisdom, within you and all around you—think of Him as a happy presence, giving to you as joyfully and freely as you would give to your child. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Do not think that you are going to try and drag out of God something He does not want to give you, but know that as you think your thoughts of health or supply out into His ever-present, all-powerful Spirit, with the feeling of love and gratitude that has welled up in you, so you are setting into motion His law, which cannot fail to bring you His good gifts.

Apart from your meditation periods however, you must try to keep your mind all day and every day on God and His good in your life. That is not so difficult as it sounds, and with a little faithful practice, you will soon form the habit of keeping Him in the background of your thoughts, as it were, even when you are about your ordinary activities. You can also use the very large portion of your time

every day when your mind is not concentrated on what you are doing, as when bathing, dressing, eating, riding on street cars or in trains and so on, to think of God as expressing in you and through you. To meditate faithfully each morning and evening, and to fill in the rest of your day with anxious, doubting fearful thinking will only undo all the work of prayer and set you back where you started. But to make a loving, guiding, protecting and sustaining Father of Him all day and every day is to bring you swiftly and surely to the solution of all your problems, and into that peace that comes only from Him.

How to Write, Telephone, or Telegraph to Unity:

1. To write, address Unity at *Lee's Summit, Missouri,* for prompt delivery.

2. To telephone long-distance or to telegraph, give Unity's address as *Kansas City, Missouri* (where 24-hour service direct to Unity headquarters is maintained), and Unity's telephone number: Baltimore 4720.

Unity School of Christianity
Lee's Summit, Missouri

(18 miles southeast of downtown Kansas City, Missouri)

When I Sit Where They Sit

ERWIN L. SCHLAG

OFTEN WE ARE confronted with a situation in which we are filled with disappointment because of another person's actions and then suddenly find ourselves in the same circumstances. Then we are able to understand why he acted as he did.

This was the situation in which Ezekiel found himself when he went to the Israelites in captivity at Telabib and . . . "sat where they sat and remained there astonished among them seven days." Ezekiel was filled with the Spirit of the Lord. His entire aim in life was to live in accordance with the law of God, and he knew that this was the only way for deliverance of his people. The Israelites had been taken into captivity because they refused to obey the will of God. Ezekiel knew this and he felt a great sense of responsibility for them. He could not help thinking how they had consorted with their captors, entered into business relationships with them, married their women, and embraced their gods. They had seemingly turned away from Jehovah completely. Utter despair surrounded Ezekiel as he realized these things, yet the Spirit of God had told him to go to them and teach them that deliverance could come only through their returning to Jehovah.

All of this embittered Ezekiel and filled him with a great sense of futility. He was a lonely man,

disappointed and heavy with the burden of these erring ways when he went among the Israelites at the river Chebar and stayed for seven days. However, as he observed his people during this period, he gained a different viewpoint. He watched their faces; he saw the deep sense of loneliness they felt; he saw the mark of injury that their pride suffered along with their other difficulties. No doubt he even saw a longing in their faces to return to God, but how could they concentrate on doing this when it was necessary that they give their attention to the task of meeting their present circumstances?

Then was he able to understand why they had reacted as they had and he knew that the only way he could help them was to work among them, show them understanding, and guide them back to an awareness of God. He knew that they had failed not because they wanted to, but because they lacked understanding. He saw that they were doing the best they knew in keeping with their limited awareness. He also understood that their will for freedom must be rekindled and that he could not do this by judging them self-righteously. They did not deserve his condemnation; they needed his support.

How does Ezekiel's action affect you and me in our human relationships today? What is our attitude toward other persons? Do we stand by and say, "What else can you expect when you act the way you do? Do we look around us and condemn others for their materialistic ways and feel that we must take their burdens upon our own shoulders? As a result of this belief, do we find ourselves condemning their actions and preaching sermons of reproach to them?

Or can we sit where they are sitting and understand why they are behaving as they are and offer them a better way?

We can all be messengers of Truth, but first we must examine ourselves and determine our true attitude toward our fellow men. I know a woman who prides herself in her religious self-righteousness. Using this as her basis of authority, she never hesitates to state her opinion with fervent conviction regardless of the feelings of others. She is often so convincing that other persons accept her as an authority, and they feel a great sense of deficiency because they do not agree with her directives.

This, of course, is exactly the way Ezekiel must have acted in the beginning. We should always remember that we are an expression of our thinking, and each of us should make a determined effort to find out what the basis for his thinking really is. Are we like the self-righteous Pharisee, Saul, or Paul? Has our moral and religious formality destroyed our awareness of God, or can we feel compassion and understanding for humanity and reach the other fellow's level of understanding and lift him to the glory of his own true sonship? If we can do this, we are fulfilling our mission as messengers of the living God.

Our scope of understanding must be wide. We must understand the loneliness of the grief-stricken, the pity of the destitute, the hopelessness of the ill and wounded, and the pangs of those filled with emotional frustration. We must understand that they are first searching for compassion, a promise of salvation, and the way of freedom.

Ezekiel had the way; the hand of God was upon him. When he went into the midst of the Israelites he went with the complete assurance that the Father would show him the way. The Lord told him to do his works among the people and rebuild their will to seek the freedom they desired. Jesus told His apostles to go among the people and do the work. He admonished them to lift the multitude through the power of God within themselves.

We, too, are filled with the power of God, the presence of God, and the love of God. Each of us is a missionary. Each of us is charged to lift other men into their true spiritual nature, not by judgment and self-righteousness, but by carrying the forgiving love of the Father to them. We say by thought, word, and action, "Follow me." But we must determine exactly what it is that we ask them to follow. Do we expect others to follow the various attitudes and impressions we may have established as "rights" and "wrongs" in expressing life and judging others, or do we encourage others to follow the Christ message and to go forth to do the will of God? We teach others by our understanding, by our love, by our forgiving, and by our taking them into our spiritual home and guiding their unfoldment. The Pharisee would scoff at the transgression of his fellow men and say, "Too bad"; but the Son of God says, "Come unto me . . . and I will give you rest."

Today we face a world that many say is on the brink of destruction. Condemnation of man is prevalent in all things. Some persons say that man's materialistic desires are destroying him. We pray for peace and then say, "destroy our enemies." But the

Christ within us should tell us to lift ourselves up and show others the better way. How? By making the Christian way work in our own lives. We are told, "Let there be peace on earth and let it begin with me." This means that our attitude must be the true Christ attitude, which is filled with understanding, compassion, and a true feeling of peace in all things. We should begin by understanding the members of our own family, our employers, our friends —all people. We can start by affirming that the way of understanding is the way to peace. We can easily turn to our own Christ level and gain a new perspective of our fellow men by greeting the Christ in their beings.

As we uphold our individual responsibilities as citizens of a free nation by contributing to the defense of all the free peoples of the world, we should also uphold our responsibility as sons of God by seeking to understand the level of consciousness of all people and gaining an insight into why they behave as they do. We must seek to have compassion on all people, flood those who have aggression in their hearts with thoughts of love, and seek to lift them to their own Christ level. This we can do in our daily thoughts and prayers.

We should always remember that no matter who it may be, relative, friend, fellow American, or member of an aggressor nation, when we sit where he sits we can understand him, help him, and free him. God in us shows us the way. We must learn to listen to His call and relay His message to our fellow men. This is our true mission in life. It is the will of God for each of us.

"Let Not Your Heart Be Troubled"

HARRIET L. DELMAS

IN HIS FAREWELL discourse to the apostles Jesus said, "Let not your heart be troubled, neither let it be fearful." In a sense He was preparing them for the dark days ahead when He would no longer walk with them in the flesh, when they would face trial and tribulation, even death, for His sake.

Then Peter cried out, "Whither goest thou?"

Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards."

Thomas, the doubter, asked, "Lord, we know not whither thou goest; how know we the way?"

The Master replied, "I am the way, and the truth, and the life."

It is understandable that the apostles but vaguely comprehended the full portent of Jesus' message. They were simple men and up to that time had not been tested to any great degree. It is doubtful also that they could have borne the whole truth at this stage of their unfoldment.

However, Jesus knew their frailties, so, like a tender, loving father, He instructed them in the way they should go and assured them that if they put into practice all that He had taught them they would have nothing to fear.

"If ye love me, ye will keep my commandments," He told them, "and I will pray the Father, and he shall give you another Comforter . . . *even* the Spirit of truth."

This Spirit of truth, this Comforter was to be the secret of their power, as it is the secret of all power within the hearts of those who would follow Him today. It was the power that guided the apostles through every trial. When the Holy Spirit descended upon them at Pentecost they went forth to carry on the work of the Master, spreading His gospel of love and the forgiveness of sin, doing the same works that He did. Without this power they could not have done these things. Without this power Jesus would have been unable to fulfill His mission on earth, for which He was destined from the beginning of time.

When we fail to make use of this power, this priceless heritage that our Father bestows on us, we fall victim to all the evils that plague the world—fear, insecurity, disease. The Spirit of truth should be our most priceless possession. Jesus left it for us as well as for the apostles, because in that beautiful prayer recorded by John He commended His beloved followers into the keeping of His heavenly Father. He said, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one."

Truly we can be one with the apostles, doing the same works, knowing the same peace and security, if we believe as they believed in the power of the Holy Spirit. This can only come from God. It is futile to look for it anywhere else. Those who worship the god of materialism, who strain and strive after worldly power find in the end that they fall far short of the goal because this power comes through the Spirit of God alone, neither from per-

sonal might nor from personal will.

The power of God can make you a tower of strength, which no outer force can move. It can fortify you as it fortified the apostles against all evil. Because the apostles loved Him, they were able to keep His commandments, and this love engendered peace in their hearts rather than fear, forgiveness rather than condemnation, trust rather than doubt.

You may say that it is not easy to remain serene in the face of present-day world conditions, but it has been done. It can be done again. In Biblical times the same conditions existed—war, famine, pestilence, racial discrimination, and oppression of the weak. You have only to read the accounts in the Old Testament to find that those who trusted in the Lord were saved from all manner of dangers. They came through victorious every time, because the guiding hand of God was over them and they could not fail. The Psalms ring with praise and thanksgiving for deliverance from the enemies that beset them.

When you allow the Spirit of God to work in you, no longer need you be a slave to worry, fear, lack. No longer need you be "living lives of quiet desperation." These destroying emotions are the root of many diseases, if not all of them.

"Let not your heart be troubled; believe in God, believe also in me," Jesus told the apostles.

When you truly believe that God can and will supply all your needs, both spiritually and physically, you cannot, you will not indulge in useless worry and fear. Study His words, take them to your

heart, live by them. Cultivate a spirit of thankfulness for His goodness and care. Trust Him to guide you in all your ways. Know that He loves you, that He takes a special interest in you and in everything you do.

All around us are persons with troubled hearts. They worry about their loved ones in the service and away from home. They pray that they may be under divine protection at all times. They ask God to make His face to "shine" upon them. All this is good, but they can go further—they can pray for the enemy.

Do you believe that this is too much to ask? To pray for those who are propagating unrest and confusion all over the face of the earth? Apparently Jesus did not think so, for He said, "Love your enemies, and pray for them that persecute you."

Let us include the enemy in our prayers, asking that the Spirit of God descend upon their hearts. The all-inclusive prayer is the selfless prayer. It is far-reaching. It is powerful enough to wing its way across infinite space. Time or distance cannot stay the hand of God.

The Lord's Prayer is an all-inclusive prayer. You do not say "my" Father, but "our" Father; you do not ask forgiveness for "your" trespasses, but for "our" trespasses, and so on. It was not by chance that Jesus instructed us to pray in this manner. When we say the Lord's Prayer sincerely we know that it is not for ourselves alone that we pray but for everyone.

"A new commandment I give unto you, that ye love one another; even as I have loved you," said

Jesus. "By this shall all men know ye are my disciples."

You cannot possibly be a true disciple of God when you have hate in your heart—whether it be directed against an individual or a nation. The love of God in you can dissolve all corroding emotions. When you place your problems in His hands they fade out of your consciousness, and your life is filled with good and Truth. God works with complete thoroughness when you turn the troublesome things over to Him.

There was a woman who kept receiving statements for a bill she had already paid. At last, out of patience, she wrote a sharp note insisting that the matter be settled at once and gave the letter to a friend to post. Nothing happened, and her worries increased until she turned it over to God, saying: "Lord, I have done all I can. You take care of it." The next day the receipted bill came. Then she regretted having written the sharp note. That evening her friend stopped by to apologize for not mailing the letter, which had somehow been mislaid. Instantly the woman recognized the hand of God in the situation and resolved thereafter to give her problems to Him in the first place, thus saving herself a lot of useless worry.

More and more people are turning to God for help, for greater spiritual understanding. Never was the need so great, never was it more imperative that we return to religion to find out for ourselves the part it can play in the direction of our lives and affairs. A librarian told me that books with a spiritual uplift gathered dust upon the shelves until

world stress and strain occurred. Now these same books have long waiting lists, which shows that people are beginning to realize that their only safety and security in an insecure world is in God. The atomic bomb has done more to shake the faith in material might and power than anything we have ever experienced.

When spiritual truths are used to take the place of fear, worry, lack; when spiritual thinking is uppermost in the minds of men, we have grasped the very principle of God's great gift to us—the Spirit of truth. Who would not exchange the lesser for the greater? Who does not want peace of mind, freedom from fear and anxiety?

We need to be reminded constantly that the many things which harass us are really the business of the Lord. When Peter asked with a natural curiosity what Jesus intended to do about the beloved apostle John, Jesus rebuked him, saying, "What *is that* to thee? follow thou me." Let us be single-minded in our purpose, to trust God, to believe that the Holy Spirit, the Comforter, sent by Jesus to His followers everywhere has the power to guide us into all Truth. Persecution, suffering, prison bars meant nothing to the apostles, because they were aware at all times of the power within them. By this same power we can rise above fear, worry, lack, disease. Jesus gave us His word that if we believe in Him nothing can ever harm us. If it were not so, He would not have said, "Let not your heart be troubled, neither let it be fearful."

Believe and abide in Him and ask whatsoever you will, and it shall be done unto you.

First-Aid Supplies

ANNIE S. GREENWOOD

"I JUST CAN'T take it any more! I do my work the best I can, but his complaints and sarcasm day after day get me down. He's been moved from two other departments because he made so much trouble among the workers; now he's taking it out on me every day. What can I do?"

This was the complaint of a worker from a large organization who had come to me for advice. I asked the young man several questions and then quickly realized that this was another case of personality clashes, which occur often in large establishments where people of different temperaments and backgrounds work together. Too often the difficulty arises because the contenders have not matured emotionally.

"What you need," I suggested, "is a good first-aid kit. Suppose you and some friends were planning a trip to the North woods. You'd take with you what you would need in the event of slight emergencies; for example, you'd include oil to prevent sunburn, a spray to protect you from mosquitoes, suitable clothing and shoes, and other simple supplies for forestalling discomfort."

Yes, this seemed quite reasonable to the young man, but how would it apply to the condition he faced daily at his work?

I explained that all of us, by using the principle of the automatic reflex, need to make our-

selves immune to the hurts and emotional injuries that may come at any time. It is important to know and to realize that unkind words, disappointments, delays, injustices, and sorrows can hurt us only to the degree that we permit them to hurt us. If we accept, brood over, discuss, and nourish them, they stay with us. Daily they grow larger and eventually they inflict so much suffering that our health and happiness are destroyed. A violent negative thought that is kept in the mind pours actual poison into the body. The resulting toxic condition inevitably leads to illness and sometimes to death.

It is somewhat startling to realize that our bodies must pay, through deterioration or the development of serious illness, for every negative emotion that we allow to remain in our minds. If we are to be happy and useful, we cannot afford any discord or inharmony in our lives.

What, then, can we do about it? We never know when some event or condition may bring about a crisis, great or small, that will start a hurt, give rise to resentment, cause fear, create disappointment, develop uncertainty, or fire our anger. We dare not tolerate it.

The answer is simple: We must have our first-aid supplies ready for instant use. Before tramping in the woods we spray ourselves against mosquitoes. Before going for a long row on the lake, we apply an oil or a cream that prevents sunburn during long exposure. In other words, we avoid injury by preparing ourselves against it in advance. We take precautions beforehand.

Exactly the same is true concerning our emotion-

al hurts; we need to have the preventive ready to apply immediately whenever the difficulty arises. It takes only a few moments at the drugstore to buy the items necessary for the trip to the North woods, but it takes much more time to equip ourselves with emotional safeguards for everyday use.

This is how it is done: The list of negative emotions most likely to trouble us will vary, because some of us have immunity to the conditions that bother others. All of us, however, are likely to be stricken with at least some of the devastating emotional states that "spoil the day for us." Nearly everyone is subject occasionally to fear, resentment, disappointment, hurt feelings, or uncertainty; and we should keep on hand the first-aid supplies that either prevent or heal them. It is a good plan to think out a short, reassuring Truth statement that will counteract the particular negative thought we have in our mind. In the Bible, or elsewhere, we may find words that exactly meet the need, or we may think of them ourselves. One person's choice may not be what is best for another; it pays to do our own thinking. If, for example, we are considering uncertainty, we may decide that a good antidote would be the statement *"Spirit guides me into right decisions."* Right now, when no particular decision is pressing us, let us repeat these words several times, happily, believingly, dramatically, realizing how good it is to know that if a time of uncertainty comes we shall be guided aright. At first, this is only a mental concept; but if we continue to use this statement with purposive and joyous intention, spending time on it each day, it becomes established in our

subconscious mind, ready to serve us when it is needed.

One day something suddenly comes up that demands an important decision, and we wonder what is best. We begin to be anxious, then we remember that our first-aid kit has the remedy: *"Spirit guides me into right decisions."* Why, yes, of course! We have prepared in advance for this emergency. The thrilling happiness and the glow of security that we experienced when drilling on these words come to us now, just when we need them. The right decision is made. We have a joyous, carefree feeling. It is the good feeling of knowing that we are being guided aright. The feeling is associated with our words; and as we repeat them, we have an optimistic feeling. A positive attitude takes possession of us, and all uncertainty is overcome.

At times of deep emotional hurt, bitter resentment, or keen disappointment, our first-aid supplies are eminently more important than when the trouble is one of uncertainty. The principle, however, is the same, and the desired positive attitude can be immediately summoned to supplant the negative—provided we have thoroughly believed in, practiced, enjoyed, and by continued repetition built it into our innermost being, the subconscious mind.

The most practical thing to do is to prepare ourselves with these automatic reflexes when things are going well. We know that two opposite feelings—fear and confidence, confusion and poise, sorrow and happiness, hate and love—cannot exist in the mind at the same time. Therefore, to banish the negative emotion it is only necessary to turn the attention at

once to its opposite. This can be done effectively and quickly when we have built up in advance some thought habit that produces the feeling needed to heal the hurt, fear, confusion, or sorrow. It brings the pleasant feeling we experienced during the practice periods. This is the automatic reflex. And we are ready for any unexpected negation that may come.

In the periods that we drill on the statement against uncertainty, we should also train ourselves against all other negative attitudes that may be our personal weak points. The entire process is a happy one, because we do it when we are free from unpleasant feelings. This safeguards us against undesirable conditions and bodily discomforts and the mental suffering that would result if it were not for these intelligent, practical preventive spiritual measures.

I would recommend that each person think out Truth statements that seem helpful to him, then drill on them daily so that he will have the right reflex at his command instantly when it is needed. This takes time and effort, but does not require nearly so much time or effort as the actual overcoming of experiences resulting from the negative emotions that we have allowed to remain in consciousness. Such self-discipline is so vitally important and valuable that no one can afford to neglect it.

Here are the affirmations I use. They work wonderfully for me, but other persons will have different weak points and will want to work out statements of their own.

Fear: *"I am safe in 'the secret place of the Most High'."*

Uncertainty: *"Spirit guides me into right decisions."*
Disappointment: *"What is even better will take place."*
Resentment: *"This cannot hurt me unless I let it."*
Emotional hurt: *"There is some good in this for me to find."*
Apparent loss: *"Nothing is lost in Spirit."*
Delay: *"At the right time it will occur."*
Worry: *"The peace of God adjusts all conditions."*

If we practice these or similar affirmations until they immediately spring into our consciousness with peace, confidence, and reassurance when needed, they will be among our most valuable aids. They are our first-aid supplies. Our practice is time well spent and brings us rich rewards.

This Day

Out of all the world this day
Nought but good will come your way,
Peace and harmony and love—
Yours by grace of God above.

Knowing this, your path's made light.
Seeing this, your feet walk right.
Claiming this, great wealth confess.
Using this, each one you'll bless.

—*Ysobel Stoneman*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: In the name of Jesus Christ, I affirm divine illumination and I am daily blessed with new ideas.

Prosperity: I bear witness to the decrease of every thought of lack, and to the increase of the all-sufficiency in Christ.

Healing: I bear witness to the decrease of every thought of illness, that Christ may increase and make me whole.

INSTRUCTIONS—Make it a habit to realize thoroughly that God is the everlasting Father, the supreme Creator, and that in Him there is eternal goodness.

In order to unfold spiritually, work persistently in accord with the law. Realize the principles of Truth until you have the assurance that they are sustaining you in your demonstrations. Allow nothing in the exterior to disturb your daily quiet hour, when you go before the throne of God, and study and meditate upon the following lessons on illumination, prosperity, and healing.

In proportion as you yield willingly and obediently to the transforming process of the Christ do you develop your spiritual faculties.

"For neither is there any other name under heaven, that is given among men, wherein we must be saved" than the name of Jesus Christ. Jesus' teaching is deeper and finer and farther reaching than mere mental science. It is not something that works things out for us in the personal but is a mighty power that transforms and regenerates the whole man.

You desire greater illumination? Practice listening to the voice. Cultivate the good, the pure, the beautiful. Refuse to let false beliefs keep you in darkness. The divine spark of illumination is within you. Fan it into flame by right thinking, right living, and right doing. Acquire the ability to contact with your mind radiations of Christ and hold them in mind and actually hear His voice.

It is the Father's good pleasure to give you His kingdom of new ideas. Declare this Truth and know that you are radiant with the understanding that abiding illumination is your divine inheritance. When Jesus proclaimed, "All things whatsoever the Father hath are mine," He was in realization of the opulent splendor of this realm of divine ideas.

Go into the silence every day for the month at a stated time, and concentrate on the understanding power of the Holy Spirit. You will discover that you are opening up in consciousness new currents of thought that will lead you into new fields of expression. Then take up with us this prayer:

In the name of Jesus Christ, I affirm divine illumination and I am daily blessed with new ideas.

Jesus' prayers for supply were always answered because He dwelt in the consciousness of perfect harmony with the Father and His inexhaustible spiritual substance. When you ask in Jesus' name, ask with an earnest desire for that same consciousness possessed by Him.

Refuse to fill your thought world with non-productive ideas. Give the almighty resource a chance to provide you with ideas of plenty, and you will soon find yourself right in the midst of success and prosperity.

The stirring of the Christ all-sufficiency within inaugurates a decline in the mortal belief in lack. Set all your attention upon abundance. Spiritually see God as a surrounding, interpenetrating presence of supplying substance, rich, willing, exhaustless. The mortal concept of lack will dwindle, fade, cease utterly. The Christ consciousness of all-sufficiency will increase, envelop, and enter. From this true spiritual relation to substance proceeds increase of opportunity to serve, increase in salary, increase in wages, increase in business receipts. All the manifestations of life will bear witness to the decrease of lack and to the increase of the all-sufficiency in Christ.

Be alert in doing whatever comes to you to do, cheerful and competent in the doing, sure of results.

Join with us and the mighty army of Unity people in this proclamation of Truth:

I bear witness to the decrease of every thought of lack, and to the increase of the all-sufficiency in Christ.

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God is supreme perfection, and in Him is no imperfection. Disease is devoid of reality. Health is spiritual and abiding. The Spirit bears witness with your spirit to this Truth. You have the power within you to demonstrate health.

The decrease of the mortal makes room for the increase of the Christ. When the Christ is given even a slight recognition it grows, and by its growth, crowds out whatever may be unlike itself. The increase continues until its positive, ardent presence of health supplants negative conditions.

First the mind is healed, and quickly the health of thought instills into the body new health. The health idea expands and pushes sickness farther and ever farther from the consciousness and from the body. With great joy and thanksgiving watch the decrease of error and the increase of Truth. Hold a poised attitude in certainty of the final complete victory of Christ increase, and in mind, word, act, and presence bear witness to the Christ wholeness.

In the name of Jesus Christ, realize that thoughts of health are living, eternal things, and that they are working with the irresistible power of Almightiness to tune up your whole organism to their own high state of harmony and wholeness.

Declaring that all weak, negative, sickly thoughts are made strong, positive, and vital, take up this prayer:

I bear witness to the decrease of every thought of illness, that Christ may increase and make me whole.

Truth

FRED A. BARROW

BEFORE I VENTURED to write this article I went to the public library and borrowed two books on Truth, each written by an author of reputation. The two authors evidently had put much thought into their consideration of the subject, but they used such a multiplicity of words and involved phrases that the average person would find the books more mystifying than enlightening. They made the subject of Truth a most intricate and complicated matter, and I resolved to look elsewhere for material. In Tryon Edwards' book "Useful Quotations," I found these words of Frederick William Robertson, an English clergyman: "Truth lies in character. Christ did not simply speak the truth: he was the truth; truth, through and through; for truth is a thing not of words, but of life and being."

Then I remembered the simple statement of Jesus, who said to the inquiring Thomas, "I am the way, and the truth, and the life." If, as Robertson says, "Truth lies in character," then surely Truth was in the character of Jesus.

The life of our Lord was a life of simplicity, a life free of pretense, a meek and lowly life, a life devoid of earthly pride and ostentation. He did not seek the plaudits of the multitude, but He lived humbly, dependent largely on His loving followers for food and raiment and shelter. To a certain scribe who evinced an inclination to become one of His

disciples He said, "The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head." This is not an expression of self-commiseration, but rather a word of caution to the scribe, an intimation that following Him might possibly bring to the man bodily discomforts.

Elsewhere we read of Jesus' saying, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Meekness and lowliness, as Jesus well knew, are conducive to peace within and without, even as pride and arrogance can foment rancor and strife. Peace of soul and heart and mind are more greatly to be desired than those things we may term "creature comforts." We shall achieve this most desirable condition of life when, with meekness and humility, we take Jesus' yoke upon us and follow in His footsteps. Then will "the peace of God, which passeth all understanding" be ours.

Jesus was the embodiment of Truth in human form. He was veracious in His thoughts, in His words, and in His actions; there were no exaggerations in His statements, and there were no falsities or pretense in His actions. Whatever He thought or said or did, He did to the glory of God the Father and for the help and comfort of all mankind.

Isaiah prophesied His coming and said, "His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." And the prophet's words were verified in the person and personality of the Lord Jesus. Jesus proved Himself "Wonderful" by His unselfish love, by His deeds

of mercy and acts of healing, and by His magnificent forgiveness of those who dealt with Him harshly and cruelly. And He certainly was a "Counsellor," for His words, as recorded in the Gospels, are filled with sage and wholesome advice and wise admonition, which, if implicitly followed and obeyed, would make of this world an earthly heaven. Also He was the "Mighty God," for, as He proclaimed, He was one with God the Father, and He proved this with His mighty miracles. Said His frightened apostles in the storm-tossed boat after Jesus had stilled the tempest that threatened to sink the small craft, "What manner of man is this, that even the winds and the sea obey him?" They had not yet recognized Him as being one with the "Everlasting Father," the creator and governor of the universe. And the Master was unquestionably the "Prince of Peace," for if all men everywhere obeyed His teachings the result would be blessed peace in every land on earth rather than "wars and rumors of wars."

Jesus was Truth and the exponent of Truth, and He knew of Truth's power. Jesus said to certain Jews who believed in Him, "If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." Later He clarified this statement when He said: "Every one that commiteth sin is the bondservant of sin. And the bondservant abideth not in the house forever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed." So by the Son of God, who is Truth, and by our love for Him and acceptance of Him and by our obedience to Him shall we be made free from the bondage of

sin and from the unpleasant consequences of sin, which are many and varied and afflict us in mind, in body, and in estate.

"There is an inmost center in us all,
Where truth abides in fulness."
—*Browning's "Paracelsus."*

That Truth center is the Christ within us.

The Unity School of Christianity stresses the vital importance of Truth as man's "way of life." Unity advocates an earnest and prayerful search for Truth, so that all men may have a working knowledge of spiritual qualities and through it arrive at that perfect freedom which all men everywhere desire. Error or sin is an enchaining force, and its shackles can be cast off only by the almighty power of Truth which is found in Jesus' teachings.

Exaggeration is a form of untruth that is far too prevalent in the world, and we as Christians should deplore it and discourage the practice of it. Exaggeration is distortion of fact, and such distortions are frequently found in our newspapers and magazines. Where monetary gain is sought by tradesmen, the simple truth is frequently ignored. Somewhere we have read that "sin lieth between buying and selling as mortar between bricks."

Whatever our business or trade or calling or profession, we shall strive to be truthful in our dealings with one another and thus avoid the chains of sin that can trammel us and retard our progress.

Paul wrote in his Epistle to the Ephesians, "Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 3, 1952

UNITY SUBJECT—*The Dominant Note in the Mind of Spirit.*

INTERNATIONAL SUBJECT—*Samuel, Judge and Prophet.*—I Sam. 7:5-17.

5. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah.

6. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8. And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines.

9. And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah: and Samuel cried unto Jehovah for Israel; and Jehovah answered him.

10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten

down before Israel.

11. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us.

13. So the Philistines were subdued, and they came no more within the border of Israel: and the hand of Jehovah was against the Philistines all the days of Samuel.

14. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the border thereof did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Amorites.

15. And Samuel judged Israel all the days of his life.

16. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpah; and he judged Israel in all those places.

17. And his return was to Ramah, for there was his house; and there he judged Israel: and he built there an altar unto Jehovah.

GOLDEN TEXT—*Direct your hearts unto Jehovah, and serve him only.*—I Sam. 7:3.

SILENT PRAYER—*I hold fast to the one reality, the mind of Christ in a world of change.*

To be free from sense consciousness (the Philistines), we must concentrate our forces on that which we wish to reach. The name *Mizpah* means "watch-tower." In order to maintain consciousness of our unity with God and to keep our forces organized in singleness of thought and purpose, we must look toward God or Spirit, which is within us and which we wish to express. In assembling the Children of Israel at Mizpah Samuel was carrying out the in-

junction, "Look unto me, and be ye saved, all the ends of the earth." By looking away from the besetting forces of materiality and by maintaining the "high watch," the broad vision, one is enabled to discern the action of God in the various situations of life.

Consciousness of error is not dispelled at the first effort. The Children of Israel gathered at Mizpah for the sole purpose of worshiping Jehovah, but the very fact that they assembled there brought the Philistines upon them in force to destroy and scatter them. The Philistines' coming struck fear in the hearts of the worshipers, and they begged Samuel to intercede with Jehovah for them. Samuel's intercession took the form of sacrifice, and as he was offering it, the Philistines came forward to attack. They were stopped only by a violent thunderstorm, an "act of God," as it is now called. When we consider the paralyzing effect of a great hurricane on the land in its path, the leveling of buildings, and the destruction and flooding of homes, we realize the power of a storm to forestall an enemy attack in force. So we forestall the onslaughts of error by calling into action the power of Spirit, "the wind" that "bloweth where it will." It blows softly or irresistibly according to the zeal and earnestness with which we stir it up in time of dire need.

When we are delivered from the power of sense consciousness we attain a consciousness of freedom in which we, for a time, abide and rejoice in the overcoming power of Spirit and in a realization of omnipresent substance and life (Bethcar, "house of exultation, house of lambs"). This point is a gen-

uine milestone in our spiritual progress; we have conquered all the ground that our consciousness grasps of that which is real (Israel) in ourselves and in the universe as well.

We need to analyze and assimilate the true ideas that we gain through prayer. The name *Shen* means "tooth" or "peak." These meanings represent the assimilating of ideas preparatory to their use in sustaining the organism. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We understand that everyone needs the strength and sustaining power of true words if he is to abide in life and wholeness.

As we realize victory over the errors of sense (the Philistines), we wish to acknowledge the divine power that has made it possible. The stone Ebenezer that Samuel set up between Bethcar and Shen is such a memorial. Our victory is the result of mental and spiritual work and becomes an abiding consciousness in the soul, typified in the Scriptures as the rock of Christ. The Christ is a rock of deliverance, a very present help in every time of need, in every person who will acknowledge Him. This stone, placed between Mizpah and Shen—the watchtower of prayer and the assimilating of true ideas gained through prayer—heralds the lifting up of the whole organism, the bringing of the ideal man into manifestation; this is the work of the Christ in every person. When this takes place sense consciousness no longer harries or distresses. "So the Philistines were subdued, and they came no more within the border of Israel."

The dominant note in the mind of Spirit is the

acceptance of Jehovah as the source of all. Unity of aim is realized throughout the Scriptures by attributing everything that takes place to Jehovah. There are no accidents, and the "law of averages" does not exist. When sense consciousness is smitten down before spiritual consciousness, it is always the divine energy acting on substance that is responsible.

QUESTIONS

1. How do we free ourselves from sense consciousness?
2. What does the name *Mizpah* mean, and how do we make use of it in our work of overcoming?
3. Is the work of overcoming sense a quick, easy one, or one that requires faithful application?
4. Do we control the measure of spiritual power that may become active in our consciousness at any time?
5. What is the meaning and significance of the name *Bethcar? Shen? Ebenezer?*
6. In this lesson what represents the Christ?
7. What is the dominant note in the mind of Spirit?

Lesson 6, August 10, 1952

UNITY SUBJECT—*The Will to Subdue Error.*

INTERNATIONAL SUBJECT—*Israel's First King.*—I Sam. 9:1, 2; 10:24-27; 13:5-7, 19-22.

1. Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor.

2. And he had a son, whose name was Saul, a young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

24. And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted, and said, *Long* live the king.

25. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house.

26. And Saul also went to his house to Gibeah; and there went with him the host, whose hearts God had touched.

27. But certain worthless fellows said, How shall this man save us? And they despised him, and brought him no present. But he held his peace.

5. And the Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude: and they came up, and encamped in Michmash, eastward of Beth-aven.

6. When the men of Israel saw that they were in a strait (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in coverts, and in pits.

7. Now some of the Hebrews had gone over the Jordan to the land of Gad and Gilead; but as for Saul, he was yet in Gilgal, and all the people followed him trembling.

19. Now there was no smith found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears:

20. But all the Israelites went down to the Philistines to sharpen every man his share, and his coulter, and his axe, and his mattock;

21. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to set the goads.

22. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

GOLDEN TEXT—*Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself.* —I Sam. 12:22.

SILENT PRAYER—*Divine Mind, the king in me, inspires my will to overcome error.*

In sense consciousness life becomes a warfare between the lower and the higher instincts. The Children of Israel (the higher instincts) asked for a king, so that they might be "like all the nations, and that our king may judge us, and go out before us, and fight our battles." At that time, the Philistines (the lower instincts) were greater in strength than the Children of Israel and made frequent forays against the Israelites. Saul was chosen, first of all, to be a military leader for the Israelites, and his chief exploits were in battles with the Philistines.

Likewise, our first and most important use of will power is in the overcoming of error and the establishing of spiritual direction over our lives. But before this work can be done the will itself must be cleared of error or freed of the dominion of the self. Of the five generations of ancestors mentioned in Saul's lineage the names either mean faith, endurance, strength, or have some connotation implying faith, strength, or a renewing, reanimating work of faith in consciousness. Saul (personal will) brought an immense reservoir of will power to the work of overcoming error (Philistines), but he made little if any effort to align his will with divine will. The training of the will must be systematic and continuous, not fitful and spasmodic, if it is to be ef-

fectual. Faithfulness is essential in this development as in any other.

The will is a most complex phase of the mind, often perplexing the most astute. The character of Saul has always baffled Bible students. He represents that which lies close to sense consciousness. When the personal will is given up wholly to sense life it may be referred to as a Gentile. When it has even a semblance of spiritual understanding it may be counted an Israelite. Though Saul's power and right to be king came through obedience, he did not obey fully, and his disobedience later cost him his kingship. At times, Saul followed his own impulses altogether and at other times, he carried out the word of the Lord in a greater or less degree.

If during our unfoldment we set up a lesser king than the one King of Kings, and yet recognize the spiritual in degree, we shall find the wise judge Samuel at hand to give us true ideas regarding the kingdom. "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah." We always have the divine plan at hand in our higher consciousness to follow if we will.

The forces of error are formidable to behold. The Philistines were able to assemble thirty thousand chariots, six thousand horsemen, and soldiers as numerous as the sands on the seashore. When they encamped at Michmash ("hidden treasure"), eastward of Bethaven ("nothingness," "trouble," "calamity"), the unarmed Children of Israel were terrified and hid in "caves, and in thickets, and in rocks, and in coverts, and in pits"—wherever they

could find shelter from the threat of such armed might. Forbidden to sharpen such swords or spears as they may have been able to hide, they were without visible means of defending themselves and were at the mercy of their conquerors.

Michmash represents a group of thoughts situated in the vital forces of the individual, its ruling quality an active faith (Benjamin) or assurance that one can have whatever one desires. There the outer, unawakened intellectual and sense consciousness (the Philistines) gather to bring about the fulfillment of the carnal and personal selfish desires of the individual in opposition to the higher and more spiritual requirements of the man (Israel).

The innate vital force in us and our natural faith in all-possibility of good, which are at first secret and hidden, are a real treasure house to us as we learn to understand and use them for our true spiritual unfoldment and attainment.

Michmash was "eastward of Beth-aven." The east represents the within, and Bethaven represents the vanity of worshiping outer, material thought about substance. When we sink into personal consciousness doubt of our ability to prove equal to our problems assails us. Appearances lead us to believe that circumstances and conditions master us, that we are weak inefficient, unable to exercise the dominion over all things that was given us in the beginning. Small wonder that some of the Hebrews had gone "over the Jordan to the land of Gad and Gilead." The name *Gad* means "the faculty of power," and *Gilead* means "enduring rock, great endurance." Faced with overwhelming odds, we are driven back upon the

inner power of our spiritual resources. Sense consciousness seems a mighty armed power threatening the existence of the defenseless realm of spiritual truth, but this hidden truth contains the germ of unconquerable faith, wisdom, and love, and these are the faculties that, developed and brought forth into the life, will prevail over all the forces of error.

QUESTIONS

1. What does the warfare between the Children of Israel and the Philistines represent?
2. What is the first and most important function of the will?
3. What is the significance of Saul's lineage as given in the text of this lesson?
4. Is the will an elementary or a complex phase of mind?
5. Does the will, when centered in personality, interfere with the perfect functioning of obedience?
6. What does the advance of the well-armed and equipped Philistine forces against the unarmed, defenseless Hebrews signify in individual consciousness?

Lesson 7, August 17, 1952

UNITY SUBJECT—*Where the Will Fails.*

INTERNATIONAL SUBJECT—*The Tragedy of Saul.*—I Sam. 15:17-22; 18:6-9; 31:3, 4.

17. And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel;

18. And Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19. Wherefore then didst thou not obey the voice of

Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22. And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

6. And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music.

7. And the women sang one to another as they played, and said,

Saul hath slain his thousands,
And David his ten thousands.

8. And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9. And Saul eyed David from that day and forward.

3. And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers.

4. Then said Saul to his armorbearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it.

GOLDEN TEXT—*To obey is better than sacrifice, and to hearken than the fat of rams.*—I Sam. 15:22.

SILENT PRAYER—*I cannot rule my spirit by will power alone. I must be conscious of the overguiding will of Divine Mind in me.*

Even though we use the will constantly in an effort to keep in the right way and express Truth at all times, we are unable by this means alone to measure up to the perfect standard of right and Truth. It takes the overguiding divine will in us, working through love of Truth and love of the right, to make us sure of both. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself." The truth thus expressed implies the presence of love in the heart, since without it no one would will to do the will of God. Love brings to pass the miracle of right desire and right resolve in the heart and mind, so that we will to do the divine will. As we do this, we discern what that will is.

While the will remains in the grip of personality it fails to make connection with divine will. The personal will cannot rule the life without disaster. It cannot lead anyone unerringly to do right. Even with explicit commandments a person does not follow them implicitly so long as he is under the dominion of the personal will. He interprets them wrongly, subjects himself to biased judgments, acts willfully or stubbornly, as the case may be.

Our spiritual discernment may be imperfect in its functioning with respect to the will. Samuel did not expect Saul to be unselfish or self-effacing, although in the beginning Saul was very humble. Samuel told the Children of Israel that their king

would make servants of them and would take the best of all they had for his own use and for the use of his retainers. Small wonder, then, that Saul felt he was entitled to the best of the spoils taken in battle after having this estimate of himself made public. As we expect to keep the law of love and the law of Truth, we find it easier to live up to our responsibilities than if we think "to err is human" and live at this lower level of the personal or sense consciousness.

Personal will leads to self-deception. Saul may have persuaded himself that he had performed the commandment of Jehovah, although he did not do all that Samuel told him to do. He argued with Samuel and tried to justify himself. The personal will seeks self-justification, makes mental reservations. "I have obeyed the voice of Jehovah . . . But the people took of the spoil . . . to sacrifice unto Jehovah thy God in Gilgal." Personality tries to cover up inconsistency by passing on the responsibility to others. Not long before this the people had refused to allow Saul to put Jonathan to death, therefore, they could take the responsibility for Saul's disobeying Samuel.

Samuel put obedience to the divine will first. Without it sacrifice is of no value. The disobedient, willful mind and heart cannot give itself to spiritual reflection or meditation. Rebellion and stubbornness put us outside the realm of spiritual truth, and we fail through lack of devotion to what is right and true for right and truth's sake.

The thoughts are to be disciplined by the will. Love of what is gained through discipline makes this

possible. Saul's failure in this regard led him into erratic, irresponsible behavior toward David until he became a psychopathic subject. Jealousy of David wiped out of mind all memory or appreciation of David's bravery and devotion to duty.

After every victory in mind or affairs there is rejoicing, and a certain satisfaction floods the soul. The overcoming of error strengthens the man and adds to his character, as use of muscles gives to them greater power. Everyone should do his own overcoming.

The women who sang and danced in honor of David represent the affectional nature, which naturally recognizes love and praises it. Analysis of character shows that the head and the heart are frequently in opposition. The intellect and the personal will often override the intuitions and loves. Again, in affectionate, sympathetic people the heart runs away with the head, and they may love unwisely.

Unless the will is transformed from the personal to the impersonal, unselfish phase, it destroys its possessor by subjecting him to his lower nature. Saul destroyed himself to avoid falling into the hands of the Philistines. He who had destroyed thousands of the Philistines could not, in the end, avoid self-destruction. The divine will gives victory over personal shortcomings.

QUESTIONS

1. How do we will to do the divine will?
2. To what does personal willfulness lead?
3. What puts us outside the realm of spiritual truth, so that we fail?
4. How do we discipline our thoughts?
5. Why should each person do his own overcoming?

6. What do the women who sang and danced in honor of David represent?
7. To what does unbridled personal will lead?

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Lesson 8, August 24, 1952

UNITY SUBJECT—*Preparing for Dominion.*

INTERNATIONAL SUBJECT—*The Making of a King.* —I Sam. 18:1-5, 14-16; 22:1, 2; II Sam. 5:1-5.

1. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.
2. And Saul took him that day, and would let him go no more home to his father's house.
3. Then Jonathan and David made a covenant, because he loved him as his own soul.
4. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.
5. And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.

14. And David behaved himself wisely in all his ways; and Jehovah was with him.
15. And when Saul saw that he behaved himself very wisely, he stood in awe of him.
16. But all Israel and Judah loved David; for he went out and came in before them.

1. David therefore departed thence, and escaped to the cave of Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

2. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over

them: and there were with him about four hundred men.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel.

3. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

4. David was thirty years old when he began to reign, and he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

GOLDEN TEXT—*Man looketh on the outward appearance, but Jehovah looketh on the heart.*—I Sam. 16:7.

SILENT PRAYER—*My will is unified with love, and I preserve this union by allowing divine love to control my thoughts and actions.*

If, as someone has assured us, the "whole human family is bathed with an element of love like a fine ether," then love is the most natural state of mind and heart in the world. We should love everyone we meet, and this love should be reciprocated. That it was so in the case of Jonathan and David is an outstanding fact of Bible history. Jonathan, who represents human love, was loyal to the utmost in his friendship for David, who represents divine love. Human love finds its consummation in the perfection of the divine, as it is transmuted from the lower into

the higher.

The history of Saul, David, and Jonathan represents the development of a human soul. The value of the story lies in the accuracy with which it portrays the various aspects of divine love, human love, and personal will (Saul).

Saul, the will, draws to himself and builds in his consciousness a degree of love. This is his "son," his thought expressed, and takes form in the subjective consciousness as human love.

Jonathan loved David spontaneously "as his own soul." Jonathan means "Jehovah has given; Jah-given"; that is, human love comes forth from Being. Human love and divine love are closely related in consciousness, interlinked, and virtually inseparable. Personal will (Saul) suppresses the innate love of the heart (David) but cannot kill it.

Human love (Jonathan) is working in the soul to perpetuate the link between the inner and the outer, the heart and the head, love and will (David and Saul). In everyone there is a desire for love, even in those who are willful and selfish in their external conduct and whose ambition in worldly ways excludes every kindly impulse. This link of human love prevents us from being cut off entirely from divine love through the selfishness of human will. The hidden processes of the soul save us from being separated entirely from our divine source. At times, the connection may seem weak, but it is never broken. Jonathan strongly urged David to make a covenant or compact with him. The human love of the soul secretly links itself to divine love, so that together the two may overcome the destructive tendencies of

the selfish personal will.

This lesson really depicts the merging of the human love into the divine. All the desire and the affection of the soul are centered upon the attainment of the great love that we have come to know as the Christ. David was a Christ type, and he was an ancestor of Jesus of Nazareth, who so perfectly expressed and manifested the Christ in human form. The love of Ruth, David's grandmother, for Naomi, her mother-in-law, is found expressed in David, who possessed in a high degree the power to attract the loving regard and good will of people. Jonathan was the rightful heir to the throne of Israel, but he willingly gave up this right to David. He gave David all his princely garments. Human love makes itself one with divine love by yielding everything to it, thus becoming divine. There is really only one love, God.

The name *Adullam* means "justice of the people, equity of the people." It represents a state of poise and discernment in the individual—more an established equilibrium and adjustment in the body consciousness than a high, exalted state of mind in prayer. When the adverse personal will (Saul) undertakes to destroy the love consciousness (David), the latter retires deep within the subjective life forces of the organism, where it attracts to itself a multitude of other forces of a subjective nature. ("Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him.")

In Hebron the men of Judah came and anointed David king over them. The name *Hebron* means "joined together, friendship, brotherhood." This

gathering of the men at Hebron for the purpose of acknowledging their king represents the conscious recognition by all the thoughts that love shall reign supreme in consciousness. Love shall henceforth feed the thoughts (the people) and shall be prince over Israel.

Later, in Hebron, David was anointed king of Israel. Love is acknowledged to be the ruling faculty in the realm of men's religious thoughts and beliefs.

QUESTIONS

1. Can human love be completely faithful?
2. How is the development of the human soul represented in this lesson?
3. Is the human will inimical to divine love?
4. How are the destructive tendencies of the personal will overcome?
5. How does human love unify itself with divine love?
6. What does the cave of Adullam signify in consciousness?
7. What does the gathering at Hebron to anoint David king represent?

Lesson 9, August 31, 1952

UNITY SUBJECT—*The Harmonizing Power of Love.*

INTERNATIONAL SUBJECT—*David, the Statesman.*—II Sam. 5:6-10; 8:13-18.

6. And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither.

7. Nevertheless David took the stronghold of Zion; the same is the city of David.

8. And David said on that day, Whosoever smiteth the Jebusites, let him get up to the watercourse, and *smite* the lame and the blind, that are hated of David's soul. Wherefore they say, There are the blind and the lame; he cannot come into the house.

9. And David dwelt in the stronghold, and called it the city of David. And David built round about from Millo and inward.

10. And David waxed greater and greater; for Jehovah, the God of hosts, was with him.

13. And David gat him a name when he returned from smiting the Syrians in the Valley of Salt, even eighteen thousand men.

14. And he put garrisons in Edom; throughout all Edom put he garrisons, and all the Edomites became servants to David. And Jehovah gave victory to David whithersoever he went.

15. And David reigned over all Israel; and David executed justice and righteousness unto all his people.

16. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder;

17. And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were priests; and Seraiah was scribe;

18. And Benaiah the son of Jehoiada *was over* the Cherethites and the Pelethites; and David's sons were chief ministers.

GOLDEN TEXT—

As for God, his way is perfect;
The word of Jehovah is tried;
He is a shield unto all them that take refuge in him.

—II Sam. 22:31.

SILENT PRAYER—*All the forces and faculties of my being are harmonized through the power of divine love.*

When the dominion of love in the realm of our religious thoughts and beliefs is firmly established a move can be made to incorporate peace in consciousness. David and his men advanced against Jerusalem and captured the stronghold of Zion in the midst of the city, where he entrenched himself. The natural barriers and defenses of Jerusalem were so strong that the city was considered impregnable. The blind and the lame were thought sufficient defenders for a city that nature had fortified so stoutly.

Millo ("fullness") was probably the outer rim of the fortress, or that part outside the fortress which was not fortified. Later, it was included within the fortifications. Love, likewise, builds its defenses on the borders of consciousness, extending its realization of substance to the depths of the subconscious mind. In this way its dominion is extended and made stronger until it becomes the enduring key to the character. The word *Millo* refers to a strengthening and fortifying of oneself in the consciousness of substance.

The longer love is held in the heart and developed by faithful expression, the stronger it grows. The law of growth applies to it; therefore, we read that "Jehovah, the God of hosts," was with David, who "waxed greater and greater." Every faculty that is exercised in harmony with divine law thus increases in strength and power. When we realize love in divine measure and express it faithfully we shall be able to protect the prisoner from the barbarity and cruelty of his captors merely by the power of our love-impelled thought directed toward him. We shall no longer pity such unfortunates. We

shall busy ourselves instead with the freeing power of love to effect their release, obeying the command to

"Let the sighing of the prisoner come before thee:
According to the greatness of thy power preserve thou those that are appointed to death."

Such love is of God and is the savior of mankind. It is for us to express it in greater measure here and now and save others from present cruelty and oppression.

King David represents the faculty of love within us. When love ascends the throne and rules our lives it takes complete possession, and as long as it is obedient to Jehovah, its rule is just and righteous. In this lesson David represents love working in full accord with Divine Mind.

The Syrians represent thoughts of the intellect that resist or war against spiritual consciousness (Israel). Love (David) overcomes these thoughts even though they seem to be in great power ("eighteen thousand men"). The Edomites, who became subject to David, represent the natural or sense man moved by desire. All these forces pay tribute to love, which is the mightiest power in the universe, and is capable of bringing all else under its dominion. ("Jehovah gave victory to David whithersoever he went.")

The spiritual faculty of love attracts to itself attributes of spiritual strength. Among these are the executive power of love (Joab, "Jehovah is father"); divine judgment (Jehoshaphat); righteousness, truth, and justice (Zadok); high ideals of the intellectual consciousness (Ahimelech); dominion,

conquest, and victory through the overcoming power of the indwelling Christ (Seraiah); a high degree of intelligence and understanding (Benaiah); and various active aspects of love (David's sons).

QUESTIONS

1. With respect to the establishing of love in the individual's consciousness, when may he likewise be established in peace?
2. How can love be put to practical use in behalf of prisoners of war?
3. In this lesson what does King David represent?
4. What is the significance of David's warring with the Syrians and gaining victory over them?
5. What attributes of spiritual power does spiritual love attract to itself?

CAPACITY

R. H. Grenville

I see the width of all the sky
Unfold before me and above—
So vast, and yet how limited
Beside the grandeur of His love!
I see the restless tides reflect
The changing seasons without cease—
So deep, and yet a shallow stream
Compared to His eternal peace!
I feel my heart, a little thing,
Caged like a bird within the breast—
Yet love and peace may enter in
And beauty be its honored guest!

Silent UNITY

In the name of Jesus Christ, I affirm divine illumination and I am daily blessed with new ideas.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

LAST APRIL we discovered I had cancer on my breast. My husband wrote to you for me. You sent me the affirmation, "Conscious of my divine perfection in Christ, I am harmonized and healed in mind and in body." I thought that through carefully and used it constantly.

After 2½ months I was almost healed. The rest was so gradual, I scarcely know when it happened but I'm well and all right now. Thank you for your prayers.—*Mrs. C. J., Illinois.*

MANY YEARS ago I wrote to you and asked your prayers for my eyes. I had cataracts and could scarcely see to read or write. Today, without having had any operation on my eyes, I can see to *read, thread* a *needle,* and *sew* without any trouble. I feel so thankful for God has so wondrously answered your prayers and mine in enabling me to see so well again.—*Mrs. E. B. G., S. Carolina.*

Filled with Plenty

I PUT A want ad in the paper to rent a room. My son

had gone into the service and my house rent was too much for me to carry alone. I had just one phone call, and no one came even to look. So I wrote you to pray with me, and at once I ceased worrying. I said to my mother, "If God wills for me to stay here, He will send the right person to live here." I decided to run another ad. Competition was great so I prayed, "Dear Lord, give me thoughts that will help me to word this ad the right way." At once the thought came to me to pay for an extra line and say, "Twelve minutes to 8th and Hennipin." When I phoned the want ad department, the ad taker said, "This is going to make it a three-line ad and cost you more. Why not leave that off?" I answered, "That is what will rent the room." She answered, "With all the competition you have it is sure worth the try."

When a woman who now lives with us came to see the room, mother and I were having breakfast in our sunny kitchen. We invited her to have coffee with us, and she did. She remarked how glad she was the ad read "Twelve minutes to 8th and Hennipin," because her work is near there.

How grateful I am God answers every prayer. —*Mrs. S. M. S., Minnesota.*

He Shall Have Abundance

ONE OF the best demonstrations that I have had involves the use of our prosperity bank. It has been positively amazing. Soon after we received the bank (my husband and I always use the drill together) good began to pour into our hands. I received a

raise in salary, my husband made a big decision in his schoolwork. Our home life became happier, and my mother-in-law and I are now the best of friends.

My earnest prayer is that everyone in the universe find that there need be no trouble in this world, that people everywhere will "Let go and let God."

We have finished the bank. However, this does not mean that the drill will stop, for it shall go on forever. Each day our coins shall be blessed as before.—*Mrs. R. D., Iowa.*

Hearken unto Me

MAY I TELL you of my wonderful demonstration which I attribute to the prayers of Silent Unity? I asked for guidance in finding a small house to buy. That was before Christmas. The house was found and the details of purchase and payments were worked out in a marvelous way. Today I am living in the little house. Words cannot express my joy and gratitude.

I have used the prosperity bank for several years, and while my income is small, I always have plenty to meet my needs. I feel that the prosperity bank plan is a wonderful way to overcome financial limitation.—*Mrs. O. W. H., Long Beach.*

Unto Us a Child

IT IS WITH great joy and happiness that I report to you the birth of my baby, a little boy eight pounds and nine and one half ounces. I had a very easy time. He was born about three hours after I arrived at the

hospital. I was completely relaxed and put everything n God's hands. I repeated all the affirmations and ll the prayers in the maternity lessons you sent me. could just feel God's wonderful presence throughut the whole time. I can't thank you enough for raying with me these past months. I am inclosing love offering.—*Mrs. D. L. Q., Oklahoma.*

Give unto the Lord

NCLOSED is another tithe check. It seems I am sendng them pretty regularly these days. Since we have oosened our grip on the Lord's money, He is letting nore and more of it pass through our hands. We re gradually meeting many old bills.

From September to March we did not sell one sinle piece of property. On March 3d I received $2500 rom my father's estate. Though we owed hundreds f dollars I gritted my teeth and wrote a check to ou for $200 and one to the Unity Church in Orlando or $50. I made up my mind that we could not pay p old bills before starting to tithe. From March 3d o the 31st we closed two house deals and have deosits on two others that are to be closed within a few ays. There are several who have decided on homes ut are raising the money for the down payments. here is no question but that a closed fist cannot eceive. It is like the monkey reaching into a small pped cookie jar—he not only cannot get his filled st out of the jar, but he cannot eat the cookies either. know I will be sending another check in a few days, ecause the money keeps coming in.—*Mrs. R. N., lorida.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with t
Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6104 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—C Leroy Tuntland, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicho 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Robert Hulbert and M Scully, 25 Fulton; Ethel Higgins, Geary
San Gabriel—Ethel Turner, 325 S P
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 fayette
Santa Ana—Myron & Estelle Key, 2 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Frederick Robinson, Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Twe
Stockton—Grace Swannell, 48 W Pop
Studio City—Herbert J Schneider, 12 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victo Vera Stenen, 5745 Woodman Ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eag Hall
Whittier—Louise Newman, 410 S Gre leaf

COLORADO

Colorado Springs—Ann Winstead, 1 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfi
Hartford—Faith Cornwall, 926 Main
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel; Ann Sandel 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Bro way
Delray Beach—Frances Jarrell, 415 Atlantic
Ft Lauderdale—Nora Campbell, W an's club
Ft Meyers—Ann Werner, 829 1 st
Jacksonville—Wm & Bonnie Grens Lomax at May
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Ora
Pensacola—Eva Rosencrans, 114 W Gar
Sanford—Carolyn Parsons, Valdez ho
Sarasota—Dorothy Roy, Woman's cl
St Petersburg—Louise Beaty, 801 6 av

mpa—Ruby Wagner, 626 No B
st Palm Beach—Unity, 423 Iris

GEORGIA

lanta—Wendell Mixson, 635 W Peach-
ree; Mabel Butts (col) 382 Ashby NW

HAWAII

nolulu—Marie Handly, 240 Lewers rd

IDAHO

se—Christopher Scott, Pinney bldg

ILLINOIS

on—Elizabeth Gilbert, Mineral Springs otel
omington—Margaret Cain, 108 E. Mul-erry
mpaign—Viretta Sutherland, First Methodist Church Parrish House
icago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
ecatur—Hazel Erisman, 317 W Decatur
St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap otel
Moline—Ethel Maguire, Central Community Church, 16th & Charleston
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Fort Wayne—Erwin Schlag, Standard bldg
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, Masonic temple
Indianapolis—Margaret Strahle, Claypool otel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachu-setts
Worcester—John Baughman, Academy dg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Detroit City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater dg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Unity (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E. Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 No 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerbold, YWCA, 112 Oak

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 West 5th ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel; Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Memphis—Unity, 1911 Madison Ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, Page & Lipscomb
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Park Log Cabin
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, 701 6th ave

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S

CANADA

London—Herbert Nicklin, 324 Central
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 22 Yonge
Winnipeg—Edna Bowyer, 360 Young

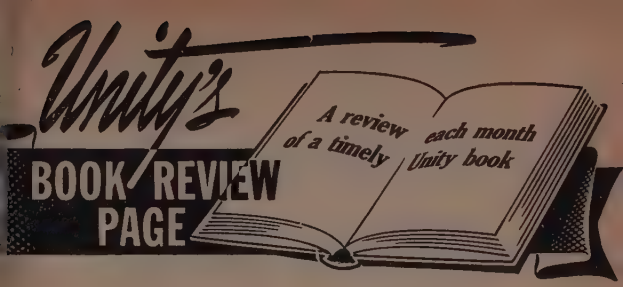
ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johnson, Llanfair Hall
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin, La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Lessons in Truth

By H. Emilie Cady

This book is actually a course of lessons in practical hristianity. Because of the author's clear-cut, underandable style and the concise, definite way in which e sets down Truth fundamentals, *Lessons in Truth* is been adopted as the basic textbook for Truth stunts.

In the introduction Doctor Cady asks the reader to proach the subject with an open mind and to withold judgment on controversial questions until he cometes the full twelve lessons in the book.

The first lesson "Statement of Being" discusses who d what God is and who and what man is. In this lesn the author lays the foundation for a fuller working owledge of Truth and emphasizes that we have rect access to the life, love, wisdom, and power of od. The second lesson "Thinking" explains the conction of thinking with living and points out that we n change our lives by changing our thought habits. bsequent chapters on "Denials" and "Affirmations" ow the reader definitely how to apply these helpful iritual tools in his meditation and prayer.

(*Lessons in Truth* is priced at $1 a copy)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.0
	Favorite Unity Radio Talks	1.0
	God a Present Help	1.0
	God Is the Answer — *Dutch, English*	1.0
	Great Physician, The	1.0
	How I Used Truth — *German, English*	1.0
	Lessons in Truth — *English*	1.0
	German, Italian, Spanish, Russian, French, Dutch	1.0
	Letters of Myrtle Fillmore	1.0
	Lord's Prayer, The — *German*	.2
	More Wonderful You, A	1.0
	New Ways to Solve Old Problems	1.0
	Whatsoever Ye Shall Ask	1.0
For Healing	Christian Healing — *German, English*	1.0
	Directions for Beginners — *Spanish*	.1
	Divine Remedies	1.0
	Jesus Christ Heals	1.0
	Six-Day Healing Practice, A	.2
	Truth Ideas of an M.D.	1.0
	You Can Be Healed	1.0
For the Home	You and Your Child — *French, English*	1.0
For Prosperity	Both Riches and Honor — *French, English*	1.0
	Prayer in the Market Place	1.0
	Prosperity	1.0
	Prosperity's Ten Commandments	1.0
	Working with God	1.0
For Inspiration	Best-Loved Unity Poems	1.0
	Finding the Christ — *Russian, German, Swedish*	1.0
	Have We Lived Before?	1.0
	Household of Faith, The	5.0
	Mightier than Circumstance	1.0
	Prayer Changes Things	1.0
	Sunlit Way, The	1.0
For Devotion	Book of Silent Prayer	.5
	Effectual Prayer	1.0
	Holy Bible, American Standard Version	6..
	Silence, The	.5
For Advanced Study	Atom-Smashing Power of Mind	1.0
	Christ Enthroned in Man	1.0
	Know Thyself	1.0
	Metaphysical Bible Dictionary	5.0
	Mysteries of Genesis	1.0
	Mysteries of John	1.0
	Selected Studies	1.0
	Talks on Truth	1.0
	Teach Us to Pray — *French, English*	1.0
	Twelve Powers of Man, The	1.0
	What Are You?	1.0
For Children	Crybaby Kangaroo (for ages 4 to 8)	1.0
	Jet's Adventures (for ages 8 to 12)	1.0
	Jet and the New Country (for ages 8 to 12)	1.0
	Teach Me to Pray (for ages 7 to 11)	1.0

Greeting Booklets

Are You Getting All You Want from Life? .10	Holy Bread
Be at Peace .10	Land Is Bright, The
Challenge of the Dawn, The .10	Life Is Consciousness
Daily Resurrections .10	Mental Equivalent, The
First Things First .10	Protecting Presence, The
For Thy Benediction .10	Recipes for Living
Gift of Immortality, The .10	Sanctuary
Gift Imperishable, The .10	Song of Life, The
God Is Blessing You Now .10	To Them That Ask
Great Helper, The .10	Way of Faith, The
	Where I Am King

(Any 12 of these booklets $1. Envelopes included)

NEWS from UNITY

New Serial for een-Agers Begins September

The September issue of *ou,* Unity's magazine for en-agers, will introduce a w serial by Alma Robison igbee. The story is entitled he Conroys," and it deals th the problems of young ople as seen against a back- ound of wholesome family e. If you have teen-agers your family, they are sure like the Conroy family, the g Betsy, and the kittens at are whimsically named ars and Roebuck. The Sep- nber issue of *You* will con- n drawings of the Conroys d their pets as well as the gular features "Between the nes," the "Tri-Crostic" zzle, "Photo Feature," ut of the Mailbag," and piring stories, articles, and ems.

If you plan to send a *You* scription to your favorite teen-agers, have it begin with the September issue.

How Many Candles Are There on Your Birthday Cake?

If there are quite a few this year, you will enjoy reading Myrtle Shay's article entitled "Too Old for What?" in the August 24 issue of *Weekly Unity.*

This is the personal story of one elderly woman who changed her life by ceasing to say, "I'm too old to be of any use" and affirming, "I'm young enough to bestow love freely and do well the work God has for me."

The subject of age has presented problems to many persons, and yet some of our greatest statesmen, inventors, and authors have used increasing years as a steppingstone to greater achievement.

This article in the August 24 issue of *Weekly Unity* is

sure to give you new ideas on the subject, ideas that you can use in your own life.

And remember, no one is old, though some have been young longer than others.

Two Retreats at Unity Farm This Fall

Those who have attended previous Unity Retreats will be glad to know that they will have two opportunities to participate this fall. The first is the Fall Retreat, scheduled for September 14 to 20, and the second is the Harvest Retreat, to be held October 12 to 18.

These spiritual festivals have proved of great benefit to those who participate and offer opportunity for Truth students and friends to come to Unity School for six days of instruction and prayer.

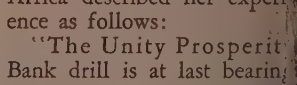
Many of our friends who have attended the Unity Retreats tell us that the inspiration they received has benefited them in their understanding and aided them in their ability to practice Truth principles.

You may request a program for either or both of these two events: The Fall Retreat September 14 to 20, or the Harvest Retreat, October 12 to 18. Because the space is limited, we ask that you write and make reservations before coming. Please address your letter to the Registrar, Unity Retreat, Lee's Summit, Missouri.

"In Thankfulness I Receive . . ."

Prosperity Bank users often write to us of their success in following the Bank drill to solve their financial problems. One of our friends in West Africa described her experience as follows:

"The Unity Prosperity Bank drill is at last bearing fruit for me. For one thing



it has taught me not to spend money carelessly. I had a wonderful demonstration early this month. I was short of money and did not wish to borrow, for I was expecting to receive some shortly. My prayer was answered in

ıost unexpected manner by
ıe sale of a superfluous type-
riter to a missionary society.
"True to the principles I
ave gleaned from your writ-
gs, I deducted about ten per

nt from the real value of
e machine, so as to help
e society along.
"In thankfulness I receive,
thankfulness I give."

leas Are the Coin of ·od's Kingdom

A member of the *Good ssiness* editorial staff pre-
ıted this thought in a talk
the Unity workers recently,
d we feel that it may be of
lue to you. He said that
ost of us think of ideas as
angible, but the right idea
the right moment has an
ual physical impact. There
no limit to the good you
ı get out of the right idea;
idea is God touching you,
ling you what you need to
ow in order to be and do
ıat you want.
He explained that if you
not believe ideas are the
n of God's kingdom you are apt to throw away a fortune. "How do we get ideas?" he asked. "By starting to think." He pointed out that there are no conditions, and you need no special ability. Harmony in your mind helps the ideas to get through, and you should eliminate thoughts of worry and fear to receive the right ideas.

Know what you want, resolve to use the ideas you get, use your sure faith in God, begin thinking, and the ideas will come to you. But the ideas cannot work unless you do, so the trick is to use the ideas you receive. Without special ability you can get ideas that will change your life.

Perhaps you would like to use some of the following

statements that this speaker asked the workers to join in affirming to increase receptivity to God's ideas: "My mind is open and receptive to God's ideas." "I claim God's ideas to bring me health, wealth, and happiness." "My life is harmonious and useful, and I am prospered."

"A Debt I Shall Never Be Able to Repay"

"Dear Unity: Two years ago I subscribed for *Daily Word* and *Weekly Unity* for a friend in England. I did not renew the subscription when it ran out because I did not know whether or not my friend had enjoyed it. Today I received a letter from her and would like to quote one paragraph:

" 'I still receive my copies of *Daily Word* and *Weekly Unity*. What inspiring books they are. I can't begin to tell you how much they have helped me and how I look forward to their arrival. You made it possible for me to know their inspired teachings and writings, and it is a debt I shall never be able to repay. The people who edit these papers must really be filled with God's love and goodness. No one could write such words unless they had God in their hearts all the time.'

"Evidently you have kept up the subscriptions. I inclose $2, and if you have renewed the subscriptions, please send them to someone else or use the money as you wish."

A year's subscription for either *Daily Word* or *Weekly Unity* is $1, and there is no extra charge for foreign postage.

I Was Glad I Saved My Daily Word

"I was so glad I had saved my August 1950 *Daily Word* for in it was the telephone number of Unity. When one gets upset and cannot think of anything, he is confused. I did not even remember that I could just call Unity in Kansas City and get Silent Unity. It may help someone if you publish the telephone number again. A woman had never heard of called me and asked for the phone number, for she heard that I had called and how I had been helped."

This letter and suggestion came from one of our good Unity friends, and in compliance with her idea we are publishing below instructions for contacting Unity:

To write, address Unity at Lee's Summit, Missouri.

To telephone long-distance or to telegraph, give Unity's address as Kansas City, Missouri (where 24-hour service direct to Unity headquarters is maintained).

Telephone number: BAltimore 4720.

THE BEST BASIS FOR YOUR BUSINESS SUCCESS

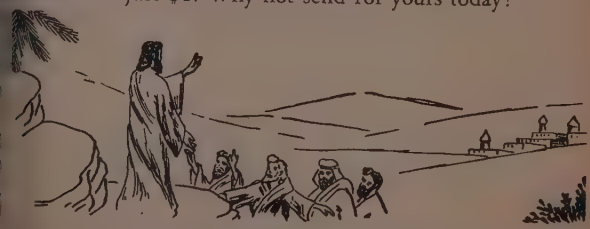
Almost two thousand years ago a Hebrew philosopher and teacher gave His band of followers a simple formula for success in any field of endeavor. Few, if any, of them realized the great value of His words, or even fully understood His meaning.

That teacher was Jesus, of course, and today the principles He set forth are vitally important to countless millions of persons.

At one time those principles were looked on as impractical—men in business felt that Jesus' teachings were for only the clergy and persons of a visionary turn of mind.

But now, as never before, businessmen are applying His teachings in their affairs and learning the real practical value of Christianity. They find that rather than being outmoded and old-fashioned, the teachings are ultramodern, powerful, and sure-working.

"Christian principles are the best basis for business—the last word in economics." On page 1 of each month's issue of *Good Business* this statement appears, and it outlines very well the purpose of the magazine—to show the practical value of Jesus' teaching. In *Good Business* magazine you will find articles about persons who have found success through using Christian principles, and you will learn just how they have improved their business affairs and their lives in general. A year's subscription for *Good Business* is just $1. Why not send for yours today?



UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Announcing

THE REVISED EDITION OF

Book of Silent Prayer

This little book has been popular with Unity readers through the years, because it contains short prayers on many subjects. Some of the items in the book, however, have become outmoded, and so, in response to popular demand, the *Book of Silent Prayer* has been revised to cover many new ideas and include new prayers on a wider range of subjects.

In addition to such all-time favorites as the 23d Psalm and the Lord's Prayer, the revised edition includes "This Is the Year!" by Russell A. Kemp, "The Answer" by Lowell Fillmore, "I Am Content" by Helen S. Carpenter, "Make Me a Blessing, Lord" by James Dillet Freeman. Charles Fillmore's powerful article "Prayer" remains an important item in the revised *Book of Silent Prayer,* and his spiritual treatment "A Sure Remedy" has been added.

Several pages of blessings and affirmations for specific needs are included, among them justice, faith, freedom, happiness, inspiration, illumination, perfect speech. There are table blessings for adults and children, blessings for the weather, a school child's blessing, a vacation prayer, prayers for beauty, peace, world leaders, as well as the beloved automobile and airplane blessings.

The *Book of Silent Prayer* retains its familiar dark-blue stiff paper cover, and its appearance has not been changed. *Book of Silent Prayer* in the revised edition is priced at 50 cents. (The old edition has been discontinued.)

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

GOOD WORDS FOR *Children*

What a great help it is for children to learn when they are young to speak good words and to think good thoughts. Forming such habits early gives them a cheerful outlook and a positive attitude toward life, that will help them get along with others and overcome any crisis they have to meet.

Wee Wisdom magazine helps children form these good habits that are so valuable to them. Its department "Good Words Booster Club" is entirely devoted to this purpose. Barbara Benson, the club secretary, says in her letter to readers:

"The purpose of the Good Words Booster Club is to help boys and girls to think good thoughts, speak good words, and do good deeds."

The Good Words Booster Club each month publishes letters from members and a list of names and addresses of boys and girls who wish to correspond with other readers. In her letter each month Barbara Benson tells how children may join the club.

In addition, *Wee Wisdom* sets a fine example for children to follow in its stories, which emphasize right attitudes and right living while they entertain and interest the young-sters. *Wee Wisdom* has a young writers' department, puzzles, stamp articles, and other activities that offer construc-tive ideas.

A year's subscription for *Wee Wisdom,* twelve attrac-tive issues, is just $2. Order *Wee Wisdom* today for the children you love and start them on the path to successful, happy living.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

LET THE BANK PLAN HELP YOU, TOO

Have you ever wondered if you can actually get results from using the Prosperity Bank plan? Read what one Bank user says:

"Another six weeks and time for my Bank to be emptied. It is comforting as I drop the coins into the little box. I have been richly blessed and I am grateful for your help and prayers. I am a salesperson working on commission, and my sales have gone far beyond my expectations. Sometimes I can hardly believe what the figures say. God has been good to me."

The Bank plan can help you establish the activ faith and willingness to share that are firm steps prosperity. Use the coupon below and let the Bank plan work for you, too.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-8

You May Receive Unlimited Good

"Each of us, no matter how insignificant he may be in the world, may receive from God unlimited good of whatever kind he desires, and radiate it to all about him," says H. Emilie Cady in her book LESSONS IN TRUTH.

Learn to Claim Your Good

during Lessons in Truth Week, September 8-14. During this time Unity students will read or reread LESSONS IN TRUTH, Unity's fundamental textbook. Thousands have increased their faith and received new blessings for themselves and others during Lessons in Truth Week, and this year you may bring new good into your life by joining in the observance.

HOW TO PARTICIPATE: For Lessons in Truth Week you need only these three things: The book LESSONS IN TRUTH, your Bible, and the free booklet THE LESSONS IN TRUTH STUDY GUIDE. During Lessons in Truth Week you follow the daily reading assignments in LESSONS IN TRUTH and the Bible, as outlined in the study guide. Meditate frequently upon the affirmations given in the lessons and try to accept the ideas into your own consciousness.

LESSONS IN TRUTH, with THE LESSONS IN TRUTH STUDY GUIDE included, is $1 a copy. If you have the book, the study guide will be sent without charge upon request. You may use last year's guide if you have one. Order LESSONS IN TRUTH today and be prepared to observe Lessons in Truth Week beginning September 8.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Companionship

Elizabeth Landeweer

Alone with God! How sweet to be
Alone with Him—yet not alone;
For those I love are here with me,
Since in God's heart we all are one.
Alone with God, I grasp the hand
Of every friend I ever knew,
And gathered round me where I stand
Are dear companions, comrades true
I may have never met, yet hold
In every fiber of my heart
As they hold me. Thank God, the mold
And pattern of our life is part
Of God's own life—that all men bear
Deep kinship and true unity;
Thank God, that by the Truth we share
All those I love are part of me.